The Pastor

SEPTEMBER ◆ NINETEEN FIFTY THREE

HAND FORGED IN 1825 IN NAPLES, ITALY FOR MY GREAT GRANDFATHER, CARLO PIAZZA WHO MADE SHOES BY HAND FOR THE NOBILITY OF MANY OF THE EUROPEAN COUNTRIES—

HANDED DOWN TO SALVATOR PIAZZA, MY GRANDFATHER, IN 1885, AND WAS USED BY HIM TO CUSTOM MAKE SHOES UNTIL HIS RETIREMENT AND SUBSEQUENT MIGRATION TO AMERICA.

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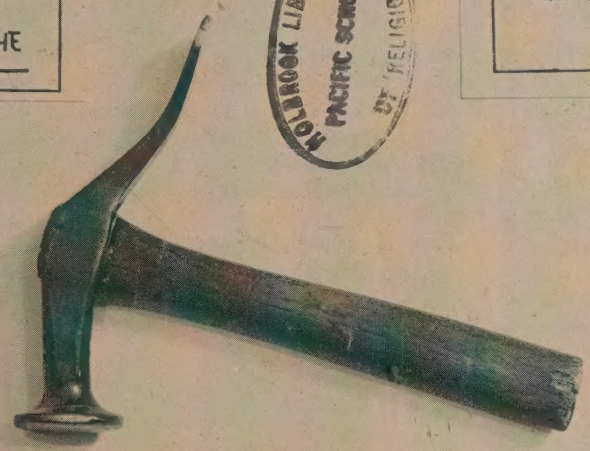

ACQUIRED BY MY FATHER, CHARLES PIAZZA WHEN HE FIRST ENTERED BUSINESS IN LITTLE ROCK, ARKANSAS IN 1901, AND WAS USED BY HIM TO MAKE AND REPAIR FOOTWEAR FOR FORTY-THREE YEARS.

I USED THIS HAMMER IN MY APPRENTICESHIP AS A BOY, AND UPON RETIRING MY FATHER GAVE IT TO ME AS A SYMBOL OF THE FINE SERVICE RENDERED BY THE PIAZZA FAMILY TO THEIR CUSTOMERS FOR THE PAST 127 YEARS.

1953/54

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The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. • Editor
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THE COVER: This hammer and its story are framed in the shoe shop of Dick Piazza, Savannah, Ga. His shop has won the National Blue Ribbon, the Craftsman's Golden Award given by the Built Rite Rubber Co. Photo by Will Bond, Savannah, Ga., courtesy of Jack Anderson.
Labor Day is September 7, in 1953.

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Letter from a British Pastor

By JOHN BISHOP

I HAVE just returned from our annual conference in Birmingham and I would like to share with you my impressions.

Donald Soper is one of the youngest men ever to be elected to John Wesley's chair. Throughout his ministry he has been a missioner in London, and for the last seventeen years he has been superintendent of the West London Mission. There he has effectively maintained the evangelical traditions and the ideals of worship that the mission inherited from its founder, Hugh Price Hughes.

As was expected, his presidential address was a lively, outspoken, and vigorous utterance. Beginning with a cheerful estimate of the present position of Methodism, the president warned his hearers that there was still a ravine between the church and the world, and that revival had not yet come. "Evangelism offers to meet a need that many do not feel and seems to them useless to answer the needs they do feel."

There was an uncompromising repudiation of war and a call to the church to have no part in it. "I believe that a Christian Church which is prepared to renounce all compromise with war and to take up its cross will succeed. I know it will put into the lives of outsiders a hope and confidence in our gospel where now they have only tolerant credulity."

The president concluded his address by giving an outline of the programme he intends to follow as he moves among the churches during his year of office. In the afternoon he proposes to conduct a full communion service with sermon, and in the evening, the first part of the meeting will be in the church; then he will invite the people to come out with him into the open air "to have fun in the name of the Lord."

It was hard for Ward Kay, the new vice-president, to follow such a master of assemblies, but out of his experience as a medical man he showed how Christ makes men whole in body, mind, and soul.

Next year's president is to be W. Russell Shearer, the popular chairman of the Birmingham District. Next to him on the list is Leslie Weatherhead.

Dr. Soper preached on the Sunday morning at the official conference service, the Order of Morning Prayer, which was conducted by Eric Baker, the Secretary of Conference.

For the first time this service was televised. In the afternoon the president preached in the Anglican Cathedral, and ended a full day answering questions at a great open-air meeting in the Bull Ring.

Among the many ministers who are retiring this year from the active work are Leslie Church, the connexional editor, and E. C. Urwin, the Secretary of the Christian Citizenship Department, both of whom have rendered distinguished service to the church.

One hundred and sixty ministers were this year received into full connexion, and four ordination services were held during the conference. The reduction of the period of probation from seven years to six has resulted in a shortage of probationers that will continue for some years to come.

Serious concern was expressed about the manpower shortage, or, as some put it, the manpower wastage, due to the existence of so many redundant churches that are being kept open out of sheer sentiment. The Secretary of the Local Preachers Department reported a year of steady progress, with 24,387 fully accredited preachers, 755 having been received during the year.

Great interest was shown in the presentation of the report of the Committee on Spiritual Healing by Leslie Weatherhead. Weatherhead is concerned that the church should recover the ministry of healing, almost completely lost since the third century. He does not wish to encourage faith in a healer, but faith in Christ, whether the patient is healed or not.

In the discussion on overseas missions, the chairman of the Kenya District spoke of the position of our church in that troubled land. He said that Mau Mau was avowedly anti-Christian: it recognised that Christians and the Christian Church were the chief obstacles to its success. An African had said: "When in the darkness one hears the dreaded knock at the door, then one realises the power and the grace of the Lord Jesus."

The conference appointed a commission to inquire into the effect of contemporary political, social, and economic changes on the missionary work of the church, and upon the presentation of the missionary obligation on the church at home.

The Youth Department reported that for the tenth successive year there was an increase in the number of Sunday school scholars, but that half the children in Britain had no regular contact with Sunday school or church.

The conference passed a resolution reaffirming its conviction that compulsory national service should not become a permanent feature of British life and asked for immediate consideration to be given to the special position of reservists who became conscientious objectors.

The conference welcomed visitors from Ireland, Germany, the United States, and Canada, Australia, New Zealand, and the Solomon Islands. E. Benson Perkins presented the report of the World Methodist Council. He said that today people are conscious of the world unity of Methodism and this might play a considerable part in the whole ecumenical movement and in international affairs.

He referred to his recent visit to the great assembly at Philadelphia, and to the fact that six hundred different radio circuits in the United States had broadcast the Whitsunday service from Bristol conducted by Dr. Baker, the Secretary of Conference.

This was a great conference, and Dr. Soper handled its complex affairs with complete mastery and with the saving grace of humour. Every one who desired to address the conference was given his opportunity, and at the end of each discussion, the president summed up with consummate skill.

We are confident that under his leadership Methodism will go forward with a bold witness.

(This writer is pastor of the Methodist Church, Stockport, Cheshire, England.)

theology

"We have always maintained a strong emphasis on evangelism, but the atoning work of Christ has not always held its rightful place" in The Methodist Church. So writes a member of the Virginia Conference in dealing with Wesley's concern for—

Atonement and Evangelism

By WATSON STANLEY CUSTER

ATONEMENT and evangelism are two inseparables in the undying mission of the church to reach the unsaved masses. The atoning ministry of Christ defines and explains the attitude of God towards sin; the activity of God because of sin; and presents the opportunity for mankind to overcome the power of sin. Evangelism is the dynamic method of making these truths meaningful and relevant to each succeeding generation.

The church has experienced its greatest growth and influence during periods in its history when the atonement and evangelism were interrelated and interacting. The Methodist Church grew out of such a situation. John Wesley united these two truths into an effective pattern of evangelical belief. He felt that "the atonement, whatever else it can mean, must mean the actual work of saving sinful men unto righteousness" (George Croft Cell, *The Rediscovery of John Wesley*, Henry Holt & Co., 1935, out of print). He found that true evangelism, the work of saving sinful men, was implicit in the doctrine of the atonement, and that an effective witness for Christ could only be borne if these two truths were held in such a balance. The early ministry of John Wesley was out of balance in this respect. His life and experience dramatize the weakness of holding one of these truths without the other, and the fruitlessness of such a limitation.

Wesley's decision to enter the ministry was the result of careful deliberation. He was zealous in his studies and spiritual discipline. The Holy Club at Oxford gave him every educative advantage for spiritual advancement. Growing out of this fellowship was an enthusiastic social concern for the unfortunate. They sought to make their faith practical. Much of their time was spent in visiting the prisons, feeding the hungry, and caring for the destitute. Wesley and his associates had a genuine spirit of evangelism, but there was a conspicuous lack of any clear understanding of the atoning ministry of Christ.

Wesley was restless and constantly sought the missing element in his ministry. He felt that if he would give his life in missionary service he would find peace of soul and a fruitful ministry. Wesley offered to go to Georgia, where he was to serve the spiritual needs of the English colony and do mission work among the Indians.

Full of hope and dedicated to this purpose, he plunged into these activities. His sincere and ardent evangelism, both with the English and Indian, failed to satisfy his driving quest for spiritual satisfaction, and an effective ministry. Wesley was filled with doubt, despair, and defeat as he headed homeward, a failure in his quest. ". . . I, who went to America to convert others, was never myself converted to God" (*Journal*, Jan. 29, 1738; see also the entry for Jan. 24).

His journey across the ocean, however, had produced some notable impressions. The association that he had with the Moravians on shipboard and in Georgia caused Wesley to question the entire foundation of his faith. He realized that a very important truth was missing in the structure of his beliefs. Piety, enthusiasm, intellectual superiority, social concern, and his spirit of evangelism still needed something to make his life and ministry complete.

The turning point was May 24, 1738, in the Aldersgate mission. Here for the first time the scales fell from his eyes and he saw that Calvary meant atonement, and that the atonement was the only justifying cause for evangelism. His own words best express the development of this truth in his life.

"(1) From the year 1725 to 1729 I preached much, but saw no fruit of my labour. Indeed, it could not be that I should: for I neither laid the foundation of repentance nor of believing the gospel; taking it for granted that all to whom I preached were believers and that many of them 'needed no repentance.' (2) From the year 1729 to 1734, laying a deeper foundation of repentance, I saw a little fruit. But it was only a little; and no wonder: for I did not preach faith in the blood of the covenant. (3) From 1734 to 1738, speaking more of faith in Christ, I saw more fruit of my preaching and visiting from house to house than ever I had done before; though I know not if any of those who were outwardly reformed were inwardly and thoroughly converted to God. (4) From 1738 to this time,—speaking continually of Jesus Christ; laying Him only for the foundation of the whole building, making Him all in all, the first and the last; preaching only on this plan, 'The kingdom of God is at hand; repent ye, and believe the gospel,'—the 'word of God ran' as fire among the stubble; it 'was glorified' more and more; multitudes crying out. 'What must we do to be saved?' and, afterwards witnessing, 'By grace we are saved through faith' " (Second Letter to Thomas Church, VI, 1).

The extant sermons of Wesley before 1738 confirm the assertion that from 1725-38 he did not have a developed idea of the atonement and had failed to grasp the interdependence of atonement and evangelism.

The flame of Wesley's evangelism was now kindled to greater intensity. His ministry became fruitful; multitudes experienced the redemptive power of the cross, and The Methodist Church was swept into existence on this tidal wave of atoning evangelism. His life and ministry were thus estab-

lished on a solid foundation. Atonement and evangelism were never again separated in his service to Christ and his church.

Atonement and Sin

The conversion and enlightenment of Wesley clarified his understanding of the need for the atoning ministry of Christ. He grasped more vividly the horrible fact of sin. Wesley now saw man was ". . . utterly helpless with regard to atoning for his past sins: utterly unable to make any amends to God, to pay any ransom for his own soul. . . . [Man] cannot cleanse a sinful heart. . . . Encompassed with sin, and sorrow, and fear, and finding no way to escape, he can only cry out, 'Lord save, or I perish!' "

. . . . . .

"[Those expressions] inspire him with that full, piercing conviction of his utter sinfulness, guilt, and helplessness, which casts the sinner, stripped of all, lost and undone, on his strong Helper, Jesus Christ the righteous" (Sermon XXI [New Series, XVI] I, 6, 8).

Wesley realized that it took more than an elaborate educative process, a burning social concern, or a pious zeal to bring the lost into the fold of God. The cross and the atoning ministry of Christ was the only answer for the multitudes of England in need of salvation. Wesley had discovered that the attitude toward sin held by the mystics, deists, and many contemporary clergymen of his day gave little meaning to the atonement.

The Atonement Applied

Wesley's task was to clarify and explain the meaning of the cross to his generation; to show how the atoning work of Christ could become an experiential reality. The central atonement concept used by Wesley centers around the word "blood." The "blood of the Lamb," "blood of the cross," "faith in His blood," "precious blood," along with many other such phrases that were repetitiously used by both John and Charles Wesley.

Wesley also uses all the traditional figures such as "ransom," "propitiation," "purchase," "debt," "merit," "expiation," and "satisfaction," to give broad scope and comprehensive coverage to this vital Christian truth. The emphasis he places on the "blood" and his free use of the other atonement figures declare that the atoning work of Christ on the cross was an objective accomplishment of God for man.

The "Christian faith is, then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life, *as given for us*, and *living in us*" (Sermon I, I, 5). He felt that the "blood categories" best illustrate the objective fact of redemption; thus God accomplishes on the cross man's forgiveness and reconciliation.

To the perennial question, "How is the blood of Christ or the atonement communicated to the believer?" Wesley does not endeavor to answer this question academically; yet he insists that the "blood cleansing" can be experienced on the spiritual level. He says the atonement of Christ is actually "applied" to the soul of the sinner who is now believing on Him, and he is delivered from the power of sin.

Thus an individual may be made inwardly and outwardly holy by "application of that blood." The believer is "continually led to the atoning blood," not only for justification, but also for sanctification and perfection. Because of the inclusive effects of the atonement, Wesley could say, ". . . Nothing in the Christian system is of greater consequence than the doctrine of Atonement" (Letter to Mary Bishop, Feb. 7, 1778. *Letters*, VI, 297).

The sophisticated mind of the twentieth century may find the "blood categories" that Wesley used repulsive, speaking of ultraemotionalistic revival preaching. Wesley did not use these figures in this way. In commenting on this he says, "Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood or justification by faith, and his hearers cry out, 'What a fine gospel sermon!' Surely the Methodists have not so learnt Christ" (Letter to Mary Bishop, Oct. 18, 1778. *Letters*, VI, 326-27).

Atonement for All

The atoning work of Christ should be carried with a flaming spirit of evangelism to all men everywhere. Wesley's controversy with the Calvinists of his day emphasized this point. He could not believe that God preferred some individuals over others or that some had been predestined to damnation, while others were chosen to redemption. Therefore he could not limit his activities to a specific geographical area; he said, "The world is my parish." Both John Wesley and the Methodists have been making that claim an empirical fact.

Methodism can well be proud of its rich history and heritage; yet our past contains instances when as a church the balance between atonement and evangelism has been off center. We have always maintained a strong emphasis on evangelism, but the atoning work of Christ has not always held its rightful place. An evangelism of "religious education," "the spiritual growth principle," or "the Christian nurture idea," when detached from the conquest of the cross, has been found inadequate.

No less a failure has been the emphasis of the social gospel. The implication should not be drawn, however, that Wesley after his Aldersgate experience forsook the above-mentioned spiritual expressions. He always maintained a burning social concern, and used every educative means available. Yet the cross for Wesley was the starting point.

Methodism has become a great world-wide movement since John Wesley discovered and experienced the interdependence and interrelatedness between atonement and evangelism. The church today that holds in balance these two vital elements of the Christian witness will be the church used of God to awaken our secular and materialistically-minded society to the challenging call of Christ for Christian discipleship.

John Wesley spoke this word of advice to his preachers: "You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who need you, but to those who need you most" (Henry Bett, *What Methodists Believe and Preach*, Epworth Press, 1938, pp. 11-12).

Three Neglected "R's"

By WOODROW A. GEIER

Before the problem of Christian education can be resolved, this writer [1] says, we must come to a new understanding of human nature. He believes classical theology can help us by pointing to man's uniqueness as a child of God. A second article on what this means for the church school will appear next month.

WHAT IS MAN? This question lies at the heart of recent discussions in THE PASTOR on whether the church-school curriculum ought to be "theologically centered or life centered." An inadequate approach to this question is, I think, the cause of untold confusion and failure in the church's educational enterprise.

Religious educators must recover three neglected R's in the interpretation of man if we are to discharge our ministry in the troublous and perhaps astonishingly creative years ahead. We must learn to view man in the light of *revelation*, in the light of his *responsibility*, and in the light of his *relationships*.

Man is an ambiguous creature. He has mysterious heights and depths that defy all scientific analyses. This is why he who builds his educational program upon the work of the statistician to the neglect of the direct insight of the poet, prophet, and seer builds upon shadows instead of realities.

I

Viewed in the light of revelation man is neither angel, animal, nor devil. He is not simply a spark of the divine or a broken light of the Eternal. While the idea that he is a chip off the old block expresses the important fact that he is the bearer of the family heritage, it misses an indispensable axiom of Christian thinking about man. He is not anybody's chip. He is person, a unity of flesh and spirit, possessing reason, feeling, conscience, and will, related in the depths of his being to the God from whose hand he has come into being.

He cannot be explained in a partial way as being either child of earth or child of heaven. He cannot be explained in terms of either nature or reason. There are deeper dimensions in him than are accessible to science and reason unassisted by revelation.

Anthropology tries to unravel man's mystery by tracing his genealogy back through prehistoric ages, while Christian theology tries to determine the *why* and the *how* of the fact that heaven and earth are combined in him. Biology tells us how deeply man is rooted in the animal world, but theology insists that he is the bearer of marks of eternity. Man has ties—his deepest ties—with another world. He comes from God, but he can be demonically evil.

Psychology tells us that man has devious means of defending his ego. Recently there appeared in the newspapers the story of a woman who had committed suicide. She left this note: "Are these my hands that have done this thing?" This note to me is a parable of the most important fact concerning human nature: man is responsible to God, to himself, and to the whole created world.

He may kill himself, but he must write a note insisting upon his dignity. He may murder or steal, but he must manufacture noble motives for his transgression. His wretchedness, as Pascal said, only proves his grandeur. He may thrust in all directions to gratify sensual desire, but these nervous efforts, says Catholic theologian Gilson, prove not man's "bestiality" but the fact that he is attracted by an infinite good. The Troll King in Ibsen's *Peer Gynt* spotlights man's uniqueness: "It's a funny thing, this human nature; it clings to a man with such persistence."

It is not possible to resign from the human race—ever.

We miss man's uniqueness, then, when we view him solely through the partial discipline of biology, psychology, economics, or sociology. These important studies tell us wonderful facts about man, and yet they cannot tell us whence comes that mysterious human nature that sets him off as responsible and transcendent. Indeed, these studies wrongly applied may insult him.

There are many insults to human nature abroad nowadays—many of them coated with flattery—but he who insults man insults God. It may be that future historians, studying the relics of our civilization, will marvel that we allowed these insults to go unrebuked. For example, there is the communist notion that man is a creature determined by the economic arrangements of culture and that the individual must be subordinated to the god of the state.

I think historians will be astonished should American advertisements fall into their hands. "These people," they may say, "decided that man is explained as a creature of sex and a consumer of goods; for their messages were written to pamper the flesh."

II

We turn to the Christian revelation for our basic description of man's dignity. The thinkers who have reflected deepest upon this revelation, it seems to me, are chronically disturbed by what man now is! Somewhere they have obtained the idea of what man is destined to become. They have an unbelievably high idea of what man ought to be, and when they insist that man is a sinner they are saying in effect that sainthood is his possibility. This idea they get from reflecting upon the revelation of God in Jesus Christ.

To know Jesus Christ, the Christian theologians have taught us, is to understand ourselves; for we can understand ourselves aright in the light of his life, death, and resurrection. In Jesus Christ, said Phillips Brooks, "all broken lines unite." If this is so, we have in the Incarnation the key for interpreting all human knowledge; for the Incarnation is the point at which the nature of God and his will becomes clearest.

[1] Woodrow A. Geier is former associate editor of Adult Publications, Methodist Board of Education. This article is an adaptation of a paper read before the Adult Work Section, Division of Christian Education, National Council of Churches. He is now associate director of Public Relations and Finance of the Methodist Division of Educational Institutions.

The Incarnation is the highest conception with which Christian educators have to work. As God's method of education, does it not imply some basic educational principles for the church?

The first thing that should be said about human nature, from the standpoint of revelation, is that man stands in relatedness to God. *So God created man in his own image, in the image of God he created him. . . .* In the Old Testament, God reveals his personal character, and he speaks to persons in judgment and grace. The *shadow, trace, outline,* or whatever word we use to indicate the imprint of God upon man, is a way of saying that man in his unrepeatable selfhood is the creation of God and may have fellowship with God.

Man belongs to God; he is eternally responsible to God, and this responsibility is the mark of his humanity. That which recalls the likeness of God in man is man's sense of obligation.

This responsible relationship to God (this persistent humanness which we cannot abdicate) is described by the theologian as the *formal* or *structural* element of the divine image in man. This semblance of the divine is equally present in all men in every age, whether they fight with fist hatchets or Sabrejets. From this aspect of the divine image man's reason and freedom are derived. He has reason and free will because he was first created for fellowship and service to God. Like the mountain eagle that is given tremendous wings to battle amid rocky and stormy heights, man is given reason and freedom because his chief end is to glorify God and to enjoy him forever.

From birth to death, man is beset with the necessity for risk, labor, change, struggle, suffering, growth. His reason and will are required by God's call upon him. Freedom, then, is not conferred by any human group or institution; it is derived from God's demand upon us. We ought to oppose McCarthy simply for one reason: God requires that we be free; for only in freedom can we serve Him. Freedom is our obligation and our destiny, since we—all men—were created in the divine image.

Now, the *structural* aspect of the divine likeness is presupposed by the general revelation of God that we find in every culture, a revelation that is evidenced in the moral law and the sense of obligation that men have toward the superhuman, toward each other, and toward the created world.

If we do not know this general revelation, why does a whole nation watch while her supreme court reviews carefully all the court procedures through which a solitary individual was condemned to death? Why does every culture have its complex system of morality and law that pays tribute to the sacredness of the person? They recognize God's image in him.

And the *structural* aspect of the divine likeness in man is never obliterated by sin; for the sinner is still related to God, even though he may try to disregard the fact. Sins of the flesh cannot destroy this image; for it is not a substance. Loss of the reason in mental illness cannot obliterate this image; for it is a relationship conferred by God.

There is, moreover, another aspect of the image of God in man that theologians call the *material* element. This aspect is also described in terms of relationship and not of substance; for this is man's original righteousness that may be destroyed by sin.

The *material* aspect of the *imago dei* constitutes the essence of what is most truly human. We might think of it in terms of potentiality, possibility—the realization of what man ought to be. We see the *material* aspect not when we look at ourselves but when we look at Christ; for he is the revelation of the *material* side of the divine image. The *material* aspect of the divine image in man is like an element in a picture that has its true meaning determined by its relationship to the chief point of focus.

But sin has destroyed man's true harmony, his relationship of love with the Father. This estrangement, this fall from original righteousness, is not the result of his finitude. To say this would be to excuse him; for he has become lost through pride. The responsible person has abandoned the love and fellowship of the Father's house.

Yet man in his most disobedient depths has points of communication with God; for man is involved in the divine-human community, and God seeks to reach him through all the gamut of human problems, loves, hates, tragedies, and joys. The radical Protestants in the era after Luther and Calvin tended to overlook this fact and taught the doctrine of total depravity—that both the *structural* and *material* elements of the divine likeness are totally destroyed by sin.

The modern religious education movement was in part a sharp reaction against this extreme view, but in their reaction religious educators embraced modern views that departed radically from the classical doctrine of the divine image.

The eighteenth and nineteenth centuries saw a changed attitude in the whole speculation regarding the nature of man. Rousseau taught that man is good and not sinful in his will, while the rationalists who followed him increasingly departed from the biblical view of man. The new tendency was to insist upon man's dignity but to deny his responsibility for sin.

Such thinkers as Schleiermacher, Ritschl, and Troeltsch did not like St. Augustine's doctrine of sin; for in line with modern rationalism they thought of man's uniqueness in terms of his reason. This inclined them to accept the dualism of ancient Greece in the interpretation of man's nature. Schleiermacher said that sin is explained as imperfection, as a battle of the spirit against the senses. Ritschl taught that sin is ignorance, while Troeltsch said that not conversion but improvement by education is the church's real job.

III

The prevailing Protestantism of the nineteenth and early twentieth centuries, therefore, set up a spirit-flesh division in man. The idea was that the soul is at war with the body; the reason must subdue the animal desires of the flesh. The immortal, untouchable part of man, his soul, is thought of as divine and the flesh is disparaged.

This dualism, I think, may be seen in the dramas of Goethe, Ibsen, and Eugene O'Neill. It has been apparent in many sermons that have substituted the Greek idea of immortality for the Christian idea of

[***Continued on page 48***]

The Three Hundred

By H. H. LIPPINCOTT

In this gripping account [1] the writer, a chaplain in the U. S. Navy (Commander, Retired), dramatizes the choice every Christian must make in the problem of war and pacifism. The opinions and assertions of the writer are his own and do not necessarily reflect the views of the Navy or the Department of Defense.

THE WAR was raging on wide sectors.

A critical hour was approaching.

The American officers entrusted with the enormous responsibilities of "a maneuver in a calculated risk" had selected three hundred tested and tried GI's for a daring bit of strategic courage. Upon these men rested the fate of a whole division of American soldiers.

But the next afternoon when zero hour struck something frightful and awful happened.

The three hundred trusted men, at the command to charge, crawled up out of their foxholes and in plain view threw away their rifles and walked, without firing a shot, into a fusillade of enemy bullets—each man crumbling instantly to the ground.

The American division that had implicitly relied upon the tactical and pledged faithfulness of the three hundred was ripped to shreds and saved only as if by a miracle from complete decimation.

I

What happened?

The three hundred "picked men" were seasoned troops. With deep understanding they knew the responsibility of being so trusted. They were, normally, men of great emotional stability. They at bottom were profoundly reliable.

What happened?

It is a strange story—an unthinkable and frightening story!

The afternoon before the day set for the attack men were relaxing and pouring over magazines sent up to the front for recreation. A top-sergeant by some chance picked up a Methodist periodical called THE PASTOR and read a sermon by J. W. Reed entitled "The Better Way."

Something about this sermon interested the sergeant enough for many readings. Here, he thought, was a reliable "man of God"—a Methodist minister in the Oswego Methodist Church of Portland, Oregon—preaching a sermon important enough for official Methodism to publish and broadcast to the world. It was fundamentally an appeal to soldiers. It was startling stuff, but the sergeant felt sure he could trust an accredited minister of the gospel in so famous and great a denomination.

And what did the sergeant read in the sermon? Over and over again he read this amazing sentence:

"It is better to be killed than to kill. It is better to go into the presence of the Creator with an inflicted wound than with hands dripping with blood."

The sergeant also read something else to the effect that throwing away their rifles and refusing to shoot would demonstrate a power that would "stir the world" and that would not only "disarm" the enemy but "make them friends." Here, thought the captivated sergeant, was the great chance to give moral power an opportunity. Furthermore it was a sure thing because certainly no faithful Methodist clergyman would suggest a questionable gamble where penalties are so high. He turned the thing interminably over in his mind and concluded his pondering in an unfathomable but deliberate resolve.

That night the sergeant, steamed up with u n c o n t r o l l a b l e emotions, gathered the three hundred for a talk-fest. With a gleaming countenance and with a contagious buoyancy in spirit he put over his spellbinding appeal—and with a sentimentalism akin to outright intoxication, the whole unit, to a man, solemnly pledged themselves to demonstrate the Methodist preachment. Like the sergeant each man felt sure that The Methodist Church would not, in a publication of one of its official agencies, say anything but the gospel truth.

With high inner elations they therefore acceded to what they thought Methodism says God expects of human beings. This is how and why the three hundred came to betray their trust as they at the zero hour obeyed Methodist instructions. The noble three hundred paid themselves with their own lives, but no words can describe what their unfaithfulness to a great trust did to fifteen thousand American GI's who paid, blood down, a most monstrous penalty. What this performance did to morale beggars all description.

II

After the disaster a GI in a field dispensary, though fatally wounded, listened with held-breath amazement to the story and then with dying strength calmly commented: "If the Methodist preacher so comfortable in Portland, Oregon—so comfortably far from the tough spot we're in—really has a moral power that will work, it is awfully cruel of him to merely talk about the thing when it should be put to work and used!

"If it is morally wrong for men to fight for their countries why in the name of heaven doesn't the minister of the gospel openly wage a campaign against the draft . . . *and save us poor guys from going to meet our God all bloodied up?* Something is frightfully wrong when our nation sends us on the battlefields to fight and when Methodist churches send us sermons depicting us as moral criminals—'blood-dripping' barbarians pitied and despised by God."

Not too many hours later this GI's body was sleeping the last sleep under a new but mud- and blood-spattered white cross in foreign soil. He died in a sacrifice his country demanded and went to his grave, according to a preacher, an evil and wicked soul swept into the presence of God with hands all awash in human blood. While the cracked-up soldier painfully agonized out his last earthly minutes the Oregon minister of Jesus

[1] From the author's unpublished manuscript, "Straight Thinking in a Crooked World."

in the lovely luxury of a comfortable home was perhaps leisurely pulling on his silk pajamas and getting into a comfortable bed with clean white sheets—the "better way" indeed.

III

That night on the bedraggled battlefield a terribly tired Methodist chaplain, painfully wounded and heart broken over his own decimated division, stood before his division commander. With the heaviest kind of human heart he had just come in from the melancholy night task of burying the dead—the brave lads who were betrayed by Methodist inspirations that had been sent up to the front in a Methodist publication.

This chaplain had long since won the admiration and complete confidence of his military superior. They were, in fact, like bosom friends. As they stood there each knew what was in the other's mind. The Methodist "padre" first broke the awkward silence, saying "I have, sir, only to say the insufferable sentimentalism was a treasonable and ghastly business!"

With that the division commander handed him a copy of a new top-priority directive, already scheduled to head the orders for every contingent in the field. The directive read:

"Under no circumstances shall any Methodist periodical be permitted anywhere in this command."

With a spirit sagging beyond description and choked up with uncontrollable emotions the Methodist chaplain nodded his concurrence and said: "The directive is, I am sure, completely justified and a critical necessity."

When the "padre" turned to go his body swayed uncertainly and then, "blacking out," he fell helpless at the feet of his division commander—dead!

Author's note: In the April, 1951, issue of The Pastor, *a sermon by J. W. Reed entitled "The Better Way" was published. Mr. Reed is pastor of Oswego Methodist Church, Portland, Ore. The basis of the sermon was the unrealistic position of a doctrinaire pacifist. When I read it and thought of my buddies in the mud and muck of war,* called there by the demand of their country, *a strange deep indignation stirred within me. I simply could not flick the sermon off as a sentimental and unrealistic romanticism on the part of a good-hearted brother in the comforts of a nice parsonage.*

I could think of no way to present the thundering almightiness of the facts of life but by dramatizing what would happen in action. Thus I came to build up this story, which is entirely fiction.

Still "The Better Way"

(Editor's note—We asked J. W. Reed, author of "The Better Way" (*The Pastor*, Apr., 1951, pp. 21-22), to comment on "The Three Hundred," by Chaplain H. H. Lippincott. Here is his reply:)

WHEN Chaplain Lippincott read my article entitled "The Better Way" he made two mistakes.

The first was in acquiring a guilt complex for himself and his "buddies in the mud and muck of war." In my thinking as evidenced in the text of the article, I did not go beyond the bounds of the continental United States. I have no criticism of soldiers and chaplains—I have the most profound sympathy for them as they are caught in a national spirit that forces them to do what they are doing.

The second mistake is in calling the theme of the article "doctrinaire." More than 553,000 dead and 954,000 wounded in the last half-century is the price our country has paid in its effort to be "practical" in handling world problems. I believe Jesus was more practical when He went to the cross early in life. Where would we be today if He had not done so? Historians tell us that the early Christians were victors over the Roman Empires by loving their enemies and doing good to those who maltreated them.

The purpose of my article was to alert the citizens of this nation to the impracticability of the way we have been going and to point to a *better way* before we find ourselves in a third world war that should convince us as to how impractical we have been—if there is anybody around to take note.

What is the better way that can be put into practice right now and here? Briefly:

1. Recognize the sacredness of personality. We admit that, each one for himself. By what logic can we make any exceptions in all this wide world?

2. It is ideas that get people into trouble. But ideas cannot be killed by guns. The challenge for us is to bring forth better ideas.

3. Put in motion right now new plans that will start us along the better way by creating better ideas and goodwill. One suggestion is the late Senator Brian McMahon's plan to gradually reduce our expenditures for war and use the money thus saved for peace-creating projects; the Quakers and Stringfellow Barr also have plans that will help us along the way.

4. But these are not enough. The next step must be within ourselves. It must be a deep-seated conviction that war "makes its appeal to force and hate" and therefore blocks both material and spiritual progress.

5. One with such a conviction will be very busy building into society substitutes for war, developing techniques based on love and goodwill. Such a one will be ready to accept any sacrifices to attain that end, even to the giving of his life. There is a vast moral difference and social significance between giving your life and having it taken from you in a spirit of hatred. The one yields good fruit, the other, evil.

6. Fear of other peoples and nations makes us reckless and dangerous. *Perfect love casts out fear.*

7. To make one strong to stand against the majority opinion and the hysteria that from time to time sweeps over the land a spiritual change will be necesary. That change will come about by accepting, and being dominated by, the unchangable laws of the universe as revealed in the teachings of Jesus.

8. Such a one will be a very good and useful citizen somewhat as is the "loyal opposition" in the British parliament. He will be in the minority for some time to come but he will be serving his country well by constantly holding aloft ideals that will lead his nation up from the low levels of war to the heights of world friendship.—***J. W. Reed.***

PREACHING

This Crooked Generation

A Sermon by ROY L. SMITH

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Living in a society where conformity to secular standards is held up as a goal, there is a desperate need for repreaching Peter's message at Pentecost, says this writer. He has served Methodism as a pastor, as editor of *The Christian Advocate*, and as one of the agents of The Methodist Publishing House.

"*Save yourselves from this crooked generation.*" Acts 2:40.

IN ALL the New Testament there is no more interesting character than Peter, the old fisherman, who denied his Lord. That one evening's tragic collapse was not fatal, however, for when the little band had to choose a spokesman on the day of Pentecost they put the aging Peter forward to represent them. It was a great tribute to the confidence in which they held him but it was an even greater tribute to their own charity of mind. In all the New Testament there is no instance in which anyone ever taunted him with a reminder of that night's shameful performance. They were that kind of Christians.

But even Peter found no little difficulty in shaking himself free from much of the excess baggage of his early Judaism. The vision he had of the sheet let down from heaven filled with the clean and the unclean resulted in a violent upheaval in his religious life, but it did not cure him of his ceremonialism. Years afterward Paul had to withstand him "to his face" on the same issue. His early training continued to cling closely about him to the end.

No one better than Peter understood the hazard the old man faced the moment he stood up to speak for the Christains on Pentecost. It had been but a few days ago that Jesus had been crucified by the Roman government on the ugly charge of sedition. That was the meaning of the placard on the cross above his head: "*Jesus of Nazareth, the King of the Jews.*"

In the crowd in front of him there were scores of informers—Rome's secret agents—ready to seize upon the slightest word or sentence as proof of the speaker's questionable loyalty. It would have been easy for Peter to have drawn the wrath of the empire down upon the whole Christian movement, and a single raid could have wiped it out. No Christian from that day to this has ever faced such a responsibility. The destiny and future of all Christendom hung in the balances.

It was not until the Revised Standard Version of the New Testament appeared that I realized the amazing courage Peter displayed when he preached that historic sermon on Pentecost. As I read his warning—*Save yourselves from this untoward generation* (K.J.V.)—it did not occur to me that he was taking his life in his hands.

The word "untoward" had a gentle accent. It really sounded just a little diplomatic. I could not think that anyone could take offense at it. But when I stumbled across that word "crooked" in the Revised Standard Version it shocked me wide awake. Only a man utterly indifferent to his own safety would ever have used such language under such circumstances. It was not Peter of the judgment hall who was preaching.

It was a crooked generation! Pilate had connived to be appointed procurator. Annas, the father-in-law of the high priest, had paid an enormous bribe (some say as much as a million dollars) for his appointment to the high priest's office, and during the years that followed he had paid additional bribes for the appointments of his sons and his son-in-law, Caiaphas.

Financially speaking it had been a good investment, for with the appointment went the management of the temple income that may have amounted to as much as $20,000,000 per year, with no accounting required. As a consequence Annas was probably the largest single taxpayer in the Roman Empire. Jesus had been crucified because Pilate had not been able to hold out against the old grafter-capitalist.

Neither Cardinal Mindszenty or Bishop Berggrav have faced as serious a situation as did Peter when he stood up in the midst of the multitude and cried out, "*Save yourselves from this crooked generation.*"

If any generation since Pentecost has needed Peter's warning, ours is that one. Throughout the world men and nations are bogged down in confusion and uncertainty. Even worse, the race is threatened with dire consequences as a result of the deliberate evil in which men live and tolerate.

We cannot say we have not been warned. The Kefauver Committee lifted up the manhole cover on American life and allowed the plain man in the street to look into the sewer and see the sinister forces that rule our cities and take a toll of billions of dollars out of legitimate business every year.

There was a time when the gangster was thought of as a lantern-jawed individual who carried a brace of guns and crawled through the slime of a city's underworld. But he has now been revealed to us as a suave businessman ruling his vast empire of sin

from an exquisite office, surrounded by all the evidences of success and enjoying the confidence of business, political, and even some cultural leaders of the community. It is this that makes his crookedness so much more dangerous.

The debasing influences of modern evil are apparent not only in their vicious aspects, but also in the manner in which they infiltrate into the ways of even decent men. The reading tables of cultured families are littered with a filth that is utterly shameless. And now the sanctity of the home circle is threatened by a whole series of vulgarities that are introduced via television.

It is not only that the good taste of the public is being debauched, but that paganism in some of its most loathesome forms is being offered to the public under the guise of the "new morality." The forces of Christianity are confronted today with some of the identical barbarities with which the first century Christian church was faced. A hundred battles we thought we had won have to be refought.

There was a time when the college campus was host to a generation of youth who came with high hopes seeking guidance and training for great and noble careers. Today a dreadful pall has fallen over our young people.

"When are they going to get you?" "I hear you have to report next week." "There's no use planning your life." "We're all cannon fodder." "They've got my number down at Washington." These are the salutations and convictions of the college generation, and the resulting spiritual and moral losses to the nation are incalculable.

Industry is engaged in an internecine war between labor and management, with the public the innocent bystander paying the bills in a constantly mounting spiral. Minorities and special interest groups high-pressure the government into granting advantages in the way of priorities, price and wage controls, favorable tariffs, and select classifications.

There was a time in American history when the individual assumed responsibility for his own life and welfare, but we have shifted all our burdens off on to the shoulders of the government in Washington. In the meantime we have become callous toward immorality in high places and we seek the favors of those who have patronage to distribute.

Now, as never, it becomes the responsibility of the church to cry out as a man does who faces some dire calamity—*"Save yourselves from the crookedness of cynicism!"*

One of the most conspicuous elements in the message of the Christian church has been its insistence upon the fact of a living God active in the affairs of men. Now is the time to declare that our God is at work in this generation.

The greatest loss this generation has sustained has been the disappearance of the spirit of reverence. A profound religious emotion is today branded as being a "sickly sentimentalism." A swelling pride in old American traditions and the lump that comes up in the throat when the flag goes marching by is said to belong to the horse and buggy age.

The Christian sabbath has been so far invaded and contaminated that even some church boards have been known to gather on Sunday to plan drives, campaigns, and crusades, satisfying their consciences with a thirty-minute devotional service in the early morning while the late arrivals are registering and getting their room assignments.

The woman at the well spoke a profound parable unwittingly when she said to Jesus, *"The well is deep."* The best of life does not lie out upon the surface, but in the depths of experience. Yet we insist upon twenty-minute sermons, lively music, dramatic effects, and a type of preaching that sanctifies our conformity to the world. The young preacher who was reminded that "very few souls are saved after the first twenty minutes" was very right when he replied, "The soul that cannot listen to a serious discussion of a serious theme for more than twenty minutes is hardly worth saving."

We are making life gaudy and glamorous, but we are also allowing the great sources of inspiration dry up. We are filling life with no better result than that we are crowding it.

Perhaps the most insidious temptation Jesus faced in the wilderness was the one which overtook him after forty meatless days, saying, "make bread out of these stones." But he met it squarely with the declaration that man could not live on bread alone. It was not that a man can live without bread, but that when a man is fully fed, fully clothed, and magnificently housed, the deepest desires are still unsatisfied.

On another occasion Jesus declared with equal positiveness that *"a man's life does not consist in the abundance of his possessions."* Upon nothing did he insist more positively—that man is a spirit and he must find some way of replenishing his spiritual stores if he is to survive.

Picking up a popular magazine that some passengers had left behind them in the Pullman, I glanced idly through the pages in search of some interest. Thus I came upon a highly artistic advertisement that must have cost the advertiser tens of thousands of dollars. All the skill of the artist, the ad writer, and the typographer had been enlisted to say just one thing, "Lay our linoleum and have a happy home."

That is secularism in its crudest form, but in a more refined way we are urged on every hand to make life out of things. Find your happiness in a cellophane package; be a distinguished person by drinking a certain brand of liquor; give your children social standing by erecting an aerial on top of the house even if you cannot buy a television set.

The virus of secularism has even saturated the life of the Christian church. We boast of "the largest organ in the city," "the most elaborate program this side of New York" (or maybe it is Buffalo, Chicago, Kansas City, or Denver), "the highest paid quartet," "the biggest budget in the conference." In the meantime our altars are empty of penitents.

There is a desperate need for the repreaching of Peter's sermon on Pentecost, and a new crying aloud of the old fisherman's warning, *"Save yourselves from this crooked generation."*

Unless the Church of Christ can inject a new and a redemptive element into the life of the race, the state, society, and the individual, there are days of dreadful doom ahead of us.

KINGDOMTIDE PREACHING--II

The Season of the Kingdom of God on Earth [1] extends from August 30 to November 28 this year. Here are suggestions by one Methodist minister for preaching and worship during the second part of this season. "Kingdomtide Preaching–I" appeared in the July issue.

IN THE SECOND part of Kingdomtide are four special observances. The minister who allows special days to dominate his preaching schedule will soon find himself in homiletical bankruptcy. In this calendar, however, the special days are accommodated to the gospel. Each of the themes is primarily biblical rather than topical.

Texts are from the Revised Standard Version. See the Book of Worship for liturgical material.

New Men for a New World

October 25, World Order Sunday. John 3:1-12.

Text: *"Unless one is born anew, he cannot see the kingdom of God."*

Suggested Hymns: No. 256, "Faith of our fathers"; No. 508, "All people of the earth"; No. 512, "These things shall be."

The doctrine of regeneration can be explained in most practical terms, then applied socially as well as personally. The word "kingdom" is rather archaic. Being reborn into the kingdom today requires terms like "fellowship" or "the beloved community" or "society." The doctrine of rebirth is found in both the Old and the New Testaments. It is basic with Jesus. It is the ultimate key to world order.

Walter Lippmann could hardly be called an authority on spiritual matters, but in his, *A Preface to Morals* (Macmillan Co., $3.75) he said, "Even with the best will in the world, the unregenerate man will only muddle into muddle." Relate to this the saying of Jesus regarding the futility of sewing a new patch on an old piece of cloth. The only adequate answer personally, nationally, or internationally, is the renewal of the heart.

President Eisenhower has been giving solid moral and spiritual leadership to the country. Constantly he reminds us that the destiny of America and the world lies in the heart. The real hope of peace in the world depends not on tinkering with the machinery or in schemes or plans or blueprints. There must be something deeper if we are to face our modern twentieth-century atomic world. We cannot simply put a patch upon nineteenth-century nationalistic rivalries, competitions, and loyalties. (See Luccock's commentary on Mark 2:22 in *The Interpreter's Bible*, Abingdon-Cokesbury Press, $8.75, VII, 676.)

The world will have peace when we grow men of peace, when peace is born into the hearts of people.

As visible churches are necessary ecclesiastically, though the hope of the world depends upon the invisible fellowship of all disciples of Christ, just so is some such ordered program as the United Nations necessary politically. Nevertheless, as long as men fashion a material world in which force is answered with force and threats with threats and insults with insults and evil with evil—as long as men are unregenerate, are men of war, conflict, and hatred—so long shall we despair of real peace.

The same is also true for peace in the disturbed and insecure hearts of men or peace in the domestic situations of a home.

The Holy Catholic Church

November 1, Reformation Sunday. John 17:20-25.

Text: *". . . That they may be one even as we are one. . . ."*

Suggested Hymns: No. 67, "A mighty fortress is our God"; No. 381, "The Church's one foundation"; No. 379, "I love thy kingdom, Lord."

An exceedingly effective way in which to stress the real definition of the phrase, "the holy catholic Church," is to ask the people in the congregation to turn to page 512 at the back of the Hymnal and examine the Apostles' Creed as it is printed there. Two things about it are enlightening in the way of punctuation.

First, in the phrase, "the holy catholic Church," notice that the word "Church" is capitalized, but "holy" and "catholic" are not. They are both descriptive adjectives. The word "catholic" does not mean a title or a label any more than does the word "holy." It is a legitimate descriptive adjective meaning "universal."

The second thing to notice about the punctuation is that in the last sentence, following all but one of the statements of what we believe, there is to be found a semicolon indicating a real break in thought. But following the phrase, "I believe in the holy catholic Church," there is found merely a comma separating it from the phrase, "the communion of saints." The holy catholic Church and the communion of saints go together. They are separated only because there is a word missing, not because there is a break in thought. We believe in the holy catholic Church that is the communion of saints.

As a matter of fact, the word "Roman" and "catholic" constitute a contradiction in terms. One cannot logically unite an adjective like "Roman," which is sectional and divisive, with "catholic," which is universal and inclusive.

We believe in the great, inclusive, catholic, invisible Church of Jesus Christ in which all people everywhere who love him belong. And in it there are Presbyterians and Baptists and Episcopalians and Lutherans and Methodists (we hope) and Roman Catholics, and we may even include Jews. When the Christian missionary turned to his Jewish friend and said, "I am going to pay you the highest of compliment and say that though you are a Jew, you are a Christian," the Jew replied, "My friend, that quality which you see in me that makes you call me a Christian, I see in you and makes me call you a Jew."

Zacchaeus was not in the synagogue and certainly not a disciple, yet Jesus called to him with the words ". . . *He also is a son of Abraham.*"

Of the four valiant chaplains during the war who went down together on a transport, two were Protestant ministers, one was a Roman Catholic priest, and the other a rabbi. All such divisive distinctions perished when they perished, for at the moment of their dying and giving of themselves they were

[1] The liturgical color for Kingdomtide is green. The writer of this preaching calendar does not follow the lectionary in the Book of Worship, but has selected his own scripture readings. All hymn numbers refer to *The Methodist Hymnal.*

four wonderful members of the holy catholic Church.

When Jesus prayed *"that they may be one,"* surely He was not thinking of their being one because they all dressed alike, thought alike, belonged to the same organization, carried the same name, stamp, and label upon their lives. He meant that they might be one in terms of spiritual unity, in that spirit of love and fellowship which he was dying in order to express and reveal to the world, in their devotion to God and to one another.

Arnold Toynbee, the historian, recently predicted that within the next fifty years there would be a united world, whether called the United Nations or not, claiming it to be inevitable. By the same token we may be sure that the future holds a united Christianity. It is a slow process but the tide has changed toward unification and reunification and it is gathering momentum.

The various councils of churches speak of the trend toward co-operation. The *Yearbook of American Churches* (published annually by National Council of Churches, $4.00) gives significant statistical and factual material about the growth of the various denominations and the trend toward unification.

Earthen Vessels

November 8, World Peace Sunday. 2 Corinthians 4: 1-12.

Text: . . . *We have this treasure in earthen vessels. . . .*

Suggested Hymns: No. 2, "Come, Thou almighty King"; No. 511, "O God of love"; No. 505, "God the Omnipotent!"

A diligent study of the background of this scripture, found in *The Interpreter's Bible* (Abingdon-Cokesbury Press, Vol. X, $8.75; pp. 318 ff) or Goodspeed's *The Story of the New Testament* (University of Chicago Press, $2.00) and elsewhere, will bring much light to this. It is from the section of 2 Corinthians that has been called Paul's third letter to the people in Corinth. It is difficult for us to imagine that 1 Corinthians with its marvelous chapters, particularly the one on love, was a failure.

The second part of 2 Corinthians was his almost angry defense of his discipleship. In the fourth chapter of 2 Corinthians he is humble again, more patient, and explains why even good people fail. Such is the setting for his statement, *but we have this treasure* [the gospel] *in earthen vessels. . . .* There are ineffective preachers and ineffective churches.

The visible church is an earthen vessel because it is made up of people, the only kind of people God has to use. If Jesus founded his Church on Peter, right after the great commission he said to him, *"Get behind me, Satan!"*

The United States stands before the world as the leading, the strongest, the most powerful exponent of the Christian faith. By heritage and tradition ours is a Christian nation. Our Christianity is in an earthen vessel. We contain this treasure, but we have our flaws.

When we think of the great personalities in history we usually picture them in the time of their triumph. But each of them had his hours of depression. Illustrations are numberless. Martin Luther's wife once opened the door of his study dressed in mourning. When he asked her why, she answered "Because God is dead." Martin Luther protested, "God cannot die. He is immortal." She answered, "Then Martin, why are you so discouraged?" Luther wrote, "Then I mastered my sadness." Even the great are but earthen vessels.

What can be our message in times like these? A message comes from the War Department, as such messages have come periodically. There is injustice and tragedy in the world. As earthen vessels are unsubstantial and fragile, so all of us live in a world of hazards, risks, and peril. Even though we have this treasure, still we are earthen vessels. Or to express it another way: we are earthen vessels, but we do have this treasure.

The people of all nations want and pray for peace, but the will for peace is in earthen vessels—the fragile clay of age-old systems of retaliation, counterthreats, and pride. Our America, being the strongest and most influential nation, holds this treasure of peace, but in the earthen vessel of sub-Christian traditions. (Chesterton: "Christianity has not failed. It has been found difficult, and not tried.")

The Communion of Saints

November 15, Ephesians 2:13-22.

Text: *So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God. . . .*

Suggested Hymns: No. 1, "Holy, holy, holy!" No. 416, "Blest be the tie that binds"; No. 421, "No form of human framing."

A Reformation sermon on the phrase from the Apostles' Creed, "the holy catholic Church," may very effectively be followed on an early Sunday with a sermon on the phrase which follows it, "the communion of saints." After all, this observance has a long and respected tradition. Why talk about Christmas and Thanksgiving and Easter being secularized when we have completely given over All Saints' Day, or Allhallows Day, to the ridiculous Halloween. There is very little resource material about it in our Protestant library, and even the classic books of sermons dealing with the Apostles' Creed have a tendency to avoid this phrase.

First clear up the definition of the word "saints," divorcing the mind from any reference to the formal or beatified variety. Recall St. Paul's constant reference to the members of the various churches as saints. He never speaks of a saint. Always it is plural, in terms of fellowship. There is nothing ethereal about it. Scriptural saints are simply Christians with all their foibles and virtues.

"The communion of saints" can mean three things: one devotional, one social, one personal. Devotionally the meaning is obvious and elementary. Human beings can have communication with God. From St. Paul to Mahatma Gandhi there have been those who will testify in the literal sense to this.

When Voltaire was once chided because he took off his hat before a crucifix and was asked if he had become reconciled to God, he replied with fine irony, "We salute, but we do not speak" (quoted by Harry Emerson Fosdick in *Treasury of the Christian Faith,* ed. by Stanley I. Stuber and Thomas Curtis Clark, Association Press, $5.00, p. 286). There are many people who have no real personal fellowship with God. We believe that we can, that we are no more strangers or sojourners, but citizens with the saints.

Socially, the word "communion" is related to the word "community." We may speak of "the community of saints." William Adams Brown has a vigorous sermon called "The Fellowship of the Hopeful," (*Finding God in a New World,* Harper & Brothers, 1935), in which he says that in this world of ours, with all of its barriers and its boundaries, its walls and labels, the people divided, above it all is a "fellowship of the hopeful." This is an invisible society without dues, rules, constitution, or roll, composed of people from every place and clime who have a positive and optimistic conviction that the world can be made better.

Nothing is able to separate us from the love of God. (See William Wordsworth's poem, "We Are Seven" [in Modern Library ed., $1.25, pp. 56-57]). John Wesley believed in prayers for the dead. Though there is a veil between,

there is life on both sides, and the bridge between is prayer. We are no longer strangers but fellow citizens with the saints, and members of a household of God not breakable by death.

Christ and Gratitude

November 22, Thanksgiving Sunday. John 11:38-44.

Text: *Father, I thank thee that thou hast heard me. I knew that thou hearest me always. . . .*

Suggested Hymns: No. 72, "This is my Father's world"; No. 120, "We may not climb the heavenly steeps"; No. 545, "Come, ye thankful people, come."

Usually the Book of Psalms is our inspiration for Thanksgiving, but we Christians ought to be able to turn to him who is our examplar in all vital matters. Four incidents in his life give us a progressive revelation of the meaning of gratitude.

First, we have a right with him as our pattern to give God thanks for material benefits. There is a place for the Thanksgiving table. Tell the story of his feeding the multitude by the lake. Over the loaves and fishes he gave thanks for material blessings. The custom of saying grace before meals has his sacred sanction.

When we gather about the laden Thanksgiving table, if someone in the family does not lift up at least a word of quiet reverence and gratitude for the bounty, then we have missed the most elementary meaning of gratitude.

A higher rung on the thankful ladder is the occasion in the upper room with a few intimates the night before his death. The broken bread and the wine were passed and we are told that after giving thanks he gave it to them. This was not for material benefits because the bread and wine represented more than that. It was a symbol of indissolvable fellowship, of an unbreakable association. It suggests our gratitude for those blessings that are clothed in flesh and blood, for the blessings of loved ones, members of the family, friends, those who have walked our way with us, for all associations that have blessed our lives. This should be extended to fellowship in the nation and then around the world.

A third and still higher occasion of gratitude was toward the end of Christ's ministry when the seventy returned. He told them they would be like lambs in the midst of wolves. How grateful he was when they came back and were thrilled. He said, "*I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes.*"

Jesus was grateful that his gospel had a place in the world and that the hearts of humanity did respond to it. He knew that in spite of the obvious strength of its enemies his gospel would eventually win, that there was something in the hearts of people that did answer to love. We should be grateful that in the world in spite of failings and falacies there is idealism, sometimes only potential, that is selfless and answers to the highest of appeals.

The highest occasion was at the tomb of Lazarus, in the presence of death, when Jesus prayed, "*Father, I thank thee that thou hast heard me. I knew that thou hearest me always. . . .*" This is the top of the ladder, for it is thanksgiving not for material benefits only, nor for friends, nor for the truth that will eventually triumph—but to God for him self. This is basic.

Administering the Holy Communion

By R. P. MARSHALL

The celebration of the Lord's Supper should be a time of solemn joy instead of sadness, says the pastor of Trinity Methodist Church, Lock Haven, Pa. This is the fourth article in a series by this author on ceremonial according to Methodist Ritual. The most recent article appeared in the May issue.

THE CELEBRATION of Holy Communion, the Lord's Supper, is the greatest act of the minister as priest. Customs vary in The Methodist Church, and in some parts of the country monthly celebrations are the rule; in others, the holy table is spread only once a quarter. Whatever the time, the ceremony is of such great importance that it should be observed with all dignity and reverence.

There is no room in this series for a discussion of theology or background; we are primarily concerned with the technic, or ceremonial, and must, therefore, leave off considering the various arguments for and against frequent observance. I would insist, however, that where it is customary to celebrate Holy Communion each first Sunday (as it is in most parts of the South), we must exercise special care to see that such frequent use does not make for a routine without due preparation or sufficient understanding of the solemnity of the rite.

The first order, as given in the Book of Worship, opens with the hymn, "Holy, Holy, Holy." There is good reason for this choice, and the minister would do well to make this hymn his invariable selection. It teaches, as few sermons could, the true approach to the throne of grace in the name of the triune God.

Many choirs spoil the effect by singing this hymn too fast. It should be sung as a marching song, not a quick march, not yet a dead march, but a joyful and reverent processional into God's presence. I shall never forget the day I heard a choir of one hundred voices marching down the aisle of a large Negro Methodist church singing this song. They had the accent as it should be—"*Ho*-ly, *ho*-ly, *ho*-ly!"—and the congregation joined in the singing until the rafters rang. Here was music in worship at its best.

The scripture verses and responses constitute an Introit, or entrance, into the mood of the service. They are an innovation in Methodism and are liturgically unnecessary, but there is no special objection to their use. However, they may be omitted without harming the service, and we may begin with the Prayer for Cleansing and the Lord's Prayer.

You will note that the reading of the Ten Commandments is optional. This reading was placed in the ritual of the Established Church through the influence of the Puritans. It was not a part of the liturgy of the church until that time. As far as liturgical practice

is concerned, it would be better to omit this reading and use instead the summary of divine law in the words of Jesus. The responses in this section should be said, not sung, if we are to provide for genuine liturgical action on the part of the people.

Liturgy is not ceremonial, and the most truly liturgical service is not the one where the choir does all the work. "Liturgy" means "the work of the people." Then let the congregation say, or read, the responses. If they sing them, let them sing, but do not delegate the job to the choir alone.

The reading of the Beatitudes might be reserved for special occasions. This, too, is an innovation inserted by the compilers of the 1935 edition of the ritual. Where there is a monthly celebration, both the Ten Commandments and the Beatitudes as well as the reading from Isaiah 53 should be omitted except on special occasions. The introduction of the response scripture in this place is unnecessary and the selection of the particular reading tends to emphasize too much the Good Friday atmosphere of the average communion service.

Where shall the minister stand while conducting the first part of the service? If the church has an altar in the proper place, he should stand in front of it for this portion, facing the congregation. If the table is placed below and in front of the pulpit, he will stand behind the pulpit. Incidentally, we might as well admit that there is plenty of traditional basis for the later position, and the altar-centered church is not the only liturgically correct church.

In the ancient tradition the position of the minister was often behind the altar. But if you cannot stand behind it, then stand in front. The point is that wherever it is placed, the altar or table is always the central point at a communion service. Adopt whichever style is most practical, but use the one which fits your church.

Some ministers omit the matter in small type that provides for the reading of the Epistle and Gospel. It is important, however, that these lessons be read. They should be selected according to some plan, such as the one given on page 388 of the Book of Worship. Many Methodist ministers find it convenient to use the Book of Common Prayer in which these lessons are printed in full. The Lutheran Church has recently published an edition of the Gospels and Epistles that has the Authorized Version and the Revised Standard Version in parallel columns. These lessons are dated according to the same plan as that used by the Methodists with Pentecost, rather than Trinity Sunday, as the base.

The minister will stand at the lectern or the altar for the lessons in an altar-centered church, or at the pulpit in the other type. In either case, he should ask the people to stand for the reading of the Gospel. This is an ancient custom and has much to recommend it. Following the Gospel, the Apostles' Creed will be repeated. There is a permissive note that allows the use of "some other of the authorized affirmations of faith," but there are only two affirmations which are proper at Holy Communion, either the Apostles' Creed or the Nicene Creed (page 138, Book of Worship).

The congregation is seated now and the minister moves to the pulpit and delivers the sermon or meditation. If there is a monthly celebration, the sermon should be a little shorter than usual; if there is only quarterly celebration it may be omitted entirely. This sermon should not be a mournful recitation of the Passion narrative; it should rather be a glad proclamation of the resurrection and the fact of Christ's continuing presence in his church.

One reason for the lack of appreciation for Holy Communion is our tendency to make it so much like a funeral. The early church lived in the glow of the resurrection morning, not in the gloom of Calvary, and Holy Communion was to them a time of solemn joy.

Following the sermon, the minister turns to the altar, or goes down to the table, and reads one or more of the ancient sentences that announce the offertory. Note that it is not necessary to pray over the empty plates before sending them out. When the ushers or stewards come back, the minister takes the plates from their hands, carries them to the altar or table, and lifts the offering unto the Lord in dedication. The congregation and choir sing "All things come of Thee." This is the act of dedication and is followed by the words of the minister, who stands facing the altar, "Thine, O Lord, is the greatness. . . ." This is optional in the ritual, but should always be said.

(The reason I insist upon the minister facing the table or altar in presenting the gifts is not that he should "make like a priest," but that he should by taking the same position as the people symbolize the fact that he, too, is a giver and not the recipient of the gifts. It is a nice point and will, when explained, usually convince the most fearful anti-ritualist.)

Turning to the people, the minister gives the invitation. This is one part of the service that should be memorized and said without the book, if possible. It should be said accurately, however, and not paraphrased or mutilated.

Standing in front of or at the right end of the table (I use the words "table and altar" interchangeably), he will kneel "facing the Lord's Table" and lead the people in the Prayer of Confession. It is not absolutely essential that he kneel for his prayer, but it is best. Standing is permissible for all prayers except that of Humble Access ("We do not presume . . . ."). The Prayer of Absolution follows. Our ritual since Wesley's time has avoided a priestly tinge by praying for, rather than announcing, the forgiving of sins to those who are penitent.

As it is a prayer, the minister will remain facing the altar—that is, in the same position as the people. But upon concluding this prayer, he will turn to the congregation and read the comfortable words that offer pardon to the penitent. These should be read in a reverent but cheerful tone of voice. It is permissible to become a bit informal here and to explain exactly what is meant by this, that we actually are telling the penitents that God says their sins are forgiven.

Such a tremendous announcement of God's mercy demands the next step which is the joyful command, "Lift up your hearts!" and the reply, "We lift them up unto the Lord." This may be sung by the entire congregation.

The rubric which says "the minis-

ter, still kneeling . . ." is a palpable error, for he should not be kneeling as he reads the words of comfort, or leads the people in the Sursum Corda. The preface to the Sanctus is properly said kneeling and facing the table. One of the proper prefaces on page 388 of the Book of Worship may be added, if desired, and the choir may sing the Sanctus, using the chants 584 or 585 in the hymnal.

Following the Sanctus comes the Prayer of Consecration. This should be said standing, either behind the table, at the right end, or in front. The best position is either behind or in front, where it is easy to perform the manual acts of touching the bread and lifting the cup. A communion service has been turned into a farce by the awkward attempts of a short man to reach the top of a high altar while kneeling on the floor. Standing is not ritualistic; it is merely sensible.

The minister should follow the rubrics, or directions, in the footnotes, taking the plate of bread in his hands and lifting up the cup. In order to do this properly, he should provide himself with a chalice for his own use and should place the bread plate so that he can reach it.

The scruples of the meticulous regarding whether or not we must touch each bit of bread and each container holding the wine may be dismissed by saying that, although there is great merit in performing these symbolic acts properly, it is not the touch of the minister's hands that consecrates the elements; it is the Holy Spirit's power in response to prayer.

I once asked a Roman Catholic priest if he felt that touching was necessary to consecration; he answered that it was not the touching but the *intention* that was important. Surely we need not be more scrupulous than the Catholics.

It is not necessary to hold up a wafer, nor yet to break it, but by doing so we carry out the symbolism, and the Methodist ritual of a hundred years ago provided for three manual acts for the bread and two for the wine. The minister was to (1) take the plate of bread in his hand; (2) break the bread; (3) lay his hands upon all the bread. He was told to (1) take the cup in his hand and (2) to lay his hand upon all vessels containing the wine to be consecrated.

The Prayer of Humble Access ("We do not presume . . . .") in other rituals often precedes the Prayer of Consecration, but we have it afterwards. It is said kneeling, and following this, the minister communes himself and then invites any other ministers present to come to the altar or kneel at the rail.

There are various ways of delivering the elements. Some persons, trained in liturgical churches, will expect to receive the bread in their hands. This was once the Methodist custom, and the ritual until recent times directed that the minister deliver the elements into their hands. Obviously this would do away with the modern custom of "self-service."

I believe that the proper method is the old one, by which the minister takes the bread and places it into the cupped palm of the worshiper. But we have adopted the individual cup long since and have thus become accustomed to letting the people take their communion into their own hands. I suppose that we could argue that we still "deliver it into their hands," but I believe the main thing is to see that they partake with reverence no matter what the method.

There are two great traditions in regard to the Lord's Supper, and I believe that they are of equal worth. One emphasizes the gift of the body and blood given by Jesus through the church and its ministry. The other symbolizes the fellowship with Christ around his table. The first logically calls for an altar, a minister acting as priest, and the handing of the elements to each person individually, reminding him of his salvation through the sacrifice of Jesus. The other is properly illustrated by a seated congregation receiving the fellowship meal, the *Agape*, from the hands of each other.

To prepare ourselves for the coming ecumenical worship we should, perhaps, set aside times when we would receive the Lord's Supper as a family group, not kneeling at an altar, but seated around a table. Thus we would preserve both the *Agape* and the communion. We must note here, however, that there is no justification possible for the custom of allowing unordained ushers to pass the sacred elements in the same manner as they pass the offering plate.

The habit of ministers who add to the length of the service by a homegrown set of "dismissal meditations" is to be deplored. They are not only time-consuming; they are usually boring. Neither should we add an element of artificiality by insisting that the recipients hold the bread in their hands until all have been given a signal and then pop the sacred symbol into their mouths with the unanimity of hungry robins. This is a bit of modern ritualism which is not only useless but foolish as well. Let them partake in any way they care to, and do not compel them to lose the precious moments of meditation by having to watch and listen for a cue.

The time-honored ritual as prescribed by our church will allow plenty of time for the reverent administration of the rite, and there is no need for short-cuts or omissions of liturgy. Leave off some of the introductory portions as I have suggested, but do not omit any of the prayers that follow the offertory, and do not try to hurry the celebration. I have administered to as many as four hundred persons in an hour and ten minutes without the aid of an assistant, and without using the "cafeteria method."

When all have communed, the minister turns to the altar and reverently covers the remaining elements with the linen cloth. Then, standing in front of the altar he says with the people the closing prayer. This done, the people should rise and sing, or say, the Gloria in Excelsis. This should not be sung as a choir anthem, but should be treated as a hymn and sung lustily and happily. The minister should stand facing the altar until this is finished. Then he should turn, pronounce the benediction (using the words in the ritual), and quietly make his way to the door during the choir response.

What shall be done with the elements which remain? They may be consumed by the minister and his assistants at the close of the service, saved for communion of the sick, or the wine may be poured on the ground and the bread burned. They should not be used in any common way, but should be reverently destroyed.

PASTORAL CARE

Your Absentee Parish

By SPENCER D. McQUEEN

Interest of the home town pastor in those who are in military service can be the strongest tie for upholding spiritual values, says this writer, a chaplain of the United States Air Force. The offering taken on World-Wide Communion Sunday, October 4, will go in part to aid the religious program for service personnel.

HOW MANY are there from your church serving somewhere in the military service? How effective is your continuing ministry to these who have gone out from the direct influence of your church and the supervision of their home and community life? The answer to these questions should be a matter of prayerful concern to every pastor.

When a lad in the congregation gets his "greetings from the President" to report for induction or when anyone enlists in a branch of the service, it has some very significant meanings for the pastor as well as for the family of the young man or woman. It means that the church will not have this particular youth in its program for awhile—to sing in the choir, to take part in the youth fellowship, to be in the church school class, or to sit in his or her pew on Sunday. It means that person will be missed.

But it means infinitely more than that! It means that the church and pastor must continue to witness to the values of the abundant life even through the barrier of the separating miles will make this more difficult and the new situations and temptations to be faced by the absentee member will increase the urgency of witnessing.

It could be possible for a pastor to feel that this new necessity laid upon a young member of his congregation is a recognition of his maturity and thus he is merely graduating from his home church. So, the pastor can bid him Godspeed and hand him his diploma in a firm handclasp of understanding, and with a sigh of regret, turn his pastoral attention to those who will be present and accounted for under his watchful shepherd's eye.

He might even feel that the church is represented by other pastors in the field where his young charge is going and because spiritual care is provided by the military in these ministers in uniform, he need not be concerned further about it.

But can any pastor overlook these absentee members of his parish on a basis of their "graduation" or that they are now someone else's responsibility? As a Methodist chaplain who sees it from the angle of the serviceman away from home, I would like to bear witness to the fact that this is just about the most important ministry any pastor can render; and to overlook it is to disappoint as keenly as to be unprepared at the Sunday worship, to fail to be at the bedside of a sick member, or to miss the opportunity to be of sympathetic help when tragedy strikes the home of a parish member.

This ministry has not been given the attention recently that it received during the second World War. That was an all-out affair and the exodus from the churches was a sudden concern of the entire congregation where few were the families that did not have a son, son-in-law, or grandson to be included in the pastoral prayers. The very reality of it made it necessary for the clergy to take cognizance of it.

The many ministries were deeply appreciated—the contact with the men through church letters, the service flag with its blue stars and a gold one here and there, the bronze plaque listing those who served when the whole thing was over, the pamphlets, and the prayers.

It may be a little more difficult now when there is no such fervor. The draft calls, the recalls, and the enlistments have come one at a time. The going out has not been so noticeable. But the increasing numbers leaving since June, 1950, have touched more homes than the pastor may realize unless he pauses to count them up. Moreover, with the possibility of wives joining their recalled husbands, even at overseas stations this time, it has meant that whole families have moved out under the gradual build-up of the military.

I would not insinuate that anywhere near a majority of the hometown clergy have adopted the "freedom from responsibility" attitude toward these absentee members. I only wish to point out that the disappointment is just as keen whether the pastor wilfully forgets, or, even with the best intentions in the world, he lets the pressure of his duties with the flock at home keep him from the much-needed ministry to his parish scattered over the world. The pastors who witnessed the rewards of their continuing care during the last war and who are now giving themselves to this phase of their work will support my contention.

How do the chaplains know that there might be apathy or negligence in this regard? Simply by the very few letters coming from pastors. A man who gets a letter from his home church usually tells his chaplain about it. If he gets *The Upper Room*, *The Sanctuary*, or *Strength for Service to God and Country* he usually displays it proudly. Even though the chaplain may give out these same devotional aids, it seems to mean so much more coming from home.

Religious News Service Photo

Chaplain (Maj. Gen.) Charles I. Carpenter, chief of U. S. Air Force chaplains (left), presented a cross and stole to South Korean Chaplain (Lt. Col.) S. K. Chai, signifying the inauguration of a native chaplains corps in the South Korean Air Force.

The percentage of these letters and the percentage of letters to chaplains is low, even to those and concerning those of a church-going background who are now active in the chapel program. It might be added that the percentage of letters from Methodist pastors is not in keeping with the percentage of Methodist servicemen in our religious census data.

Why do I, as a chaplain, attach such importance to maintaining this contact? My fellow chaplains will bear me out, I am sure, that the tie with home is the strongest tie there is for upholding morality and high character values. The encouragement of spirituality from the home church and minister is the strongest ally the chaplain can have in promoting a program to help men preserve their values and keep their sense of personal worth.

A feeling of loneliness and a sense of futility very often descends upon the serviceman, not only because he is far from home for the first time, but because of the very nature of life submerged in the military. In spite of all the recreation facilities offered, these attitudes are difficult to overcome. Watching the eagerness surrounding any mail call is convincing proof that word from home is the most important thing in a man's life. But after repeated mail calls where the only mail is from parents, wife, or sweetheart, precious as those letters are, a man soon gets the idea that everyone has forgotten him except these who write him.

Can any pastor underestimate the importance or belittle the glad reception and bolster to spirits that contact with the serviceman can bring? In a life where everyone dresses alike, does the same thing, follows the same schedule, and even goes by a number, this realization that his home church has not forgotten him helps a man keep his identity. This identification with a group at home outside his own family circle can help him overcome a "what's the use?" despair.

This is a frank admission that my fellow chaplains and I need and appreciate the help of the home town pastors as well as my attempt to bear witness of its importance to the serviceman. I would like to make a few suggestions for serving the absentee parish.

1. Resolve that no committee meeting, no promotional scheme, or no local problem is of any more importance than the members away from home.

2. Have the serviceman's family keep you posted of any change of status as well as change of address. Congratulations on promotions, election to airman, soldier, or seaman of the month, job assignments, or sports achievements will mean a lot.

3. When you write include the parish paper and devotional literature with your news of family and friends. Send a listing of names and addresses of those now serving from your church so he will know where his former buddies are. All the news will be read with interest.

4. Write to the chaplain where each man is serving. You do not need to know his name or denomination. Just address it: "To the Protestant Chaplain," and name the unit. Knowing the background and your concern for the men from your church will help the chaplains serve them better.

5. Pray for them in your private devotions and public services. The families will appreciate it and the very fact of your prayers will give strength to the men.

6. For the sake of the family, make some recognition of it when a man is called away. Publishing a man's name and address in the bulletin each week may inspire members of your congregation to write to him. The family will not soon forget your favors to their boy.

Now that so many have served their stint and are returning home and others will soon be finishing their tour, the pastor will be welcoming back members who return to take up their church activities again. Would it not be embarrassing, to say the least, for a pastor to offer the glad hand knowing full well that the lad did not have a word from him in all his absence? Or even more serious, would it not be a burden on the conscience of a pastor to know he had failed in this phase of his ministry if one of his absentee flock was among the unfortunate who failed to come back?

The absentee parish is not just so many names on the inactive membership list. It is a group in the early formative and impressionable years of adult life who need the continuing care of their pastor and the remembrance of their church. It is an opportunity to render "a full proof of your ministry."

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help with some problem. In the report that follows the pastor attempts to counsel a young farmer and his diabetic wife with their problem. Evaluations follow the report of the call.

Introductory remarks: John came to me as parishioner with a marital problem about a month ago. The occasion was that of his wife, a diabetic, entering a hospital to regain regulation of her blood sugar. He then unfolded the conflict history of how Jane, his wife, had left him last summer to return home with her foster mother. After his pleadings and trips to her home, he persuaded her to return to him in December, 1952. Things did not go well; he came to me in March, 1953, with his problem.

I visited Jane in the hospital and she unburdened her story. It included her accusation of John's perfectionism; his driving ambition to suceed on the farm; his unhappy home life with parents and brother and sisters; his need for help—as she put it. She wanted me to do all I could to reassure John that she loved him and wanted to make a good home for him.

In a later letter she revealed their disappointed wish for children that, as a diabetic, she could not have, and also John's resentment of her foster mother (a maiden aunt living with two bachelor brothers). She made no complaints about John's character—she insisted that he was a hard worker, and a good provider, but lacked a feeling for her. She said that she thought he had never loved anyone and did not know how to take anyone into his confidence in love. He was jealous and did not trust her. She thought that he was ashamed of her diabetic weakness.

(He later told me in his anxiety about Jane of a diabetic in their neighborhood who was also a sexual exhibitionist; the association in John's mind did nothing to strengthen their relationship.)

John wrote a vicious letter of open accusation of her foster mother upbraiding her for ruining his married life by trying to destroy his relationship with his wife. A week later he felt sorry that he had written the letter.

Jane has an inferiority complex and is hurt that she cannot be a normal woman leading a normal life with children. She has a close relationship with her foster mother; Jane's father deserted her after her real mother died when Jane was two weeks old. Her foster mother was thwarted in romance years ago when her fiancee was stolen by another woman. Within the last three years the foster mother has become a Roman Catholic convert. Jane was baptized and confirmed here after her marriage to John, before I came here as pastor. I have just been here three months.

John met Jane at a dance during the war and their courtship was very irregular—they were acquainted about ten days before he was relocated and they carried on their courtship by letter and occasional brief visits. They were married four years ago.

The Call

John. Pastor, I don't feel very good.

Pastor **(1).** Do you feel worse than you did last week?

John. Yes, I guess I do.

Pastor. **(2).** Have you ever felt this way before?

John. I guess, a few times.

Pastor **(3).** What seems to be bothering you?

John. I don't seem to have any drive; I feel awful low.

Pastor **(4).** Is Jane feeling better since she returned from the hospital?

John. Yes, she is, much better. She is more tolerant and co-operative.

Pastor. Are you worried about her health? About her ability to do a job as your wife?

John. No, it's not her; she has been much better. I guess it's me I'm worried about.

Pastor **(5).** You mean you worry about yourself?

John. Yes, I don't get along with myself; I feel unhappy; I forget things and get dizzy. I don't like to be around people. The druggist said I shouldn't take things so seriously. I know I ought to be better and I've tried to pray and to have faith, but it doesn't help. There's something wrong with me, Reverend.

Pastor **(6).** Do you think your parents may be part of your worry?

John. That's part of it I guess; they never did care for me. I ought to love them and Jane, but I just don't seem to be able to love them. It's my emotions, I guess. Sometimes I feel I might even kill myself. I read the Bible and pray but I seemed blocked.

Pastor **(7).** Do you think God has blocked you; that He hasn't forgiven you?

John. No, I think He has forgiven me; I just don't get along with myself. I get behind in my work. I can't seem to relax; my mind keeps worrying and working when I try to relax.

Pastor. Can you sleep?

John. Yes, I sleep; but I wake up often and then I eat something and fall asleep again. I don't think a doctor can help; I need something to lift my spirits. If I could only get my mind off myself; it's my nerves. Have you got something to read that might help? I have to go on to town right now.

Pastor **(8).** I have something [*here I grasped at straws*] but I think I need to know more about your feelings. Can you arrange to see me tomorrow?

The interview ended abruptly as he prepared to leave. I gave him a copy of *My Nervous Breakdown,* by Anton Cedarholm (Cedar Publishing Co., 1945); and suggested the chapters on faith and overcoming fear and worry.

One of the primary reasons I offer this interview is because of the need it underscored of printed literature that can be of a mental and emotional guide for those personalities skirting on the edge of nervous breakdown and schizoid disorganization.

Pastor's Questions

1. As an untrained counselor and neophyte pastor, am I beyond my

depth in trying to deal with this person?

2. Am I right in insisting on frequent—even daily—conferences at this point?

3. What is the advisabiltiy of using printed literature to guide neurotics? How would you evaluate Cedarholm's book on its positive and negative aspects?

4. Would it be advisable to have a joint counseling session with both Jane and John present to share in the dynamics of the relationship?

5. Am I right in trying to encourage him at this point to lean on me? I feel this is necessary before he can come to a foundation in a positive relation to God.

Consultants' Evaluations

WE HAVE this information about John: his wife left him and he begged her to return only to find afterward that things "did not go well." He is a "perfectionist" with a success drive, an unhappy parental home adjustment, and a resentment against Jane's foster mother. He has no affection for his wife or anyone else, is resentful of his wife's sickness and associates it with sexual deviation. He is viciously accusative of his mother-in-law and almost immediately sorry for his viciousness.

Furgeson

John himself contributes the information that he does not feel well, is worried about himself, has no drive, seems blocked, and wants to kill himself. Summarizing, John exhibits these neurotic symptoms: poor interpersonal relations, jealousy, suspicion, hostility, perfectionism, neurasthenia, and suicidal fantasy. His behavior shows the operation of the mechanisms of projection, rationalization, and ambivalence, which of course are produced by unconscious factors of which John himself is unaware.

His cure will consist for the most part of becoming aware of these unconscious factors and assuming responsibility for them. The pastor's task is to provide the relationship in which John can attain insight into the operation of his unconscious patterns. With this objective in mind, note the pastor's responses:

Responses 1 and 2 seem a little too directively diagnostic. Instead of plying John with questions, let him talk about his feelings; help him try to describe them.

Response 3 is a distracting question that John cannot possibly answer since he does not know what is bothering him.

Response 4 is an unfortunate and irrelevant response that diverts John's attention from his problem. Response 5, if used here, would have been better.

Responses 6 and 7 are also distracting and diverting.

Response 8: The highly directive tone of the response probably explains why "the interview ended abruptly." The pastor seems here to be assuming responsibility for John's problem. *He* has something to help John, but only on condition that John tell him more. *He* makes the appointment for tomorrow. It is important to remember that when the counselor takes the initiative away from the client, the relationship is on the way to failure. In this interview the pastor took the initiative in his first response and held it to the end, except for response 5. One gets the feelings that John would have led the pastor to his problem if the pastor had not been so intrusive with his questioning.

Answers to the pastor's questions:

1. We do not know what the pastor's "depth" is and cannot, therefore, say whether he is beyond it. It may be said, however, that a pastor who understood the dynamics of the counseling relation could do a great deal for John.

2. No, the pastor is not right in *insisting* on any conferences at all. His assignment is to create a relationship of sympathetic understanding which will move *John* to insist on conferences. This is very important.

3. I should not want to evaluate Cedarholm's book (or any other) as an instrument for use in John's situation. John is beyond the reach of any self-help devices. He needs the therapy of an interpersonal relation.

4. No, not yet. That might conceivably develop later, but it would not be profitable until John recognizes that John's problem is John.

5. No; John must learn to stand on his own feet (not the pastor's!). If he comes to a "positive" relation to God it will be because he has found God within, not because he has learned to lean on God's official representative. Dependence (which usually goes with an authoritarian pattern) is alien to Protestantism in general and to Methodism in particular. The autonomy of the individual conscience is the key both to therapy and to salvation.

—Earl H. Furgeson, *professor of Pastoral Theology, Westminster Theological Seminary*

THE ABOVE report of a pastoral interview brings our attention to focus on several different problems which confront the pastor as a counselor.

First of all this minister, as is so often the case, was confronted with what seemed to be an emergency situation.

An uncritical view of this pastoral problem would lead one to conclude that quick action was necessary to preserve this marriage and to avoid a possible suicide.

Secondly, the environment and schedule for pastoral counseling in the parish are almost always considerably less than ideal. This particular pastoral interview appears to have taken place in the pastor's home and occurred on the impulse of the parishioner as he was on his way to town.

A third and by far the most serious problem connected with such counseling is the difficulty involved in discovering and evaluating the circumstances that have led up to and now aggravate the existing situation.

The first two problems scarcely need to be discussed for they tend to resolve themselves when the pastor becomes skilful in getting at and under-

standing causes. When we attempt to answer the question, "what are the real factors behind this?" several possibilities begin to appear.

We find that Jane accused John of perfectionism, that he had a driving ambition to succeed on his farm, that he had had an unhappy childhood and that he needed help. She also wanted the pastor to reassure her husband that she loved him. In that connection she had mentioned John's resentment of her foster mother. Finally she had talked of her disappointed wish for children. Now Jane's complaints against her husband are for the most part pointless and suggest some of the emotional patterns frequently found in diabetic patients.

About Jane, we are told that her mother died when she was two weeks old and that her father disappeared soon afterwards. Her foster mother was a maiden aunt who had been thwarted in romance. The above combination of circumstances could be counted upon to be an unhealthy foundation on which to build a normal emotional development in a little girl. It would appear to this commentator that Jane rather than John should be the one whom the pastor should attempt to counsel.

Instead of giving John a book on *My Nervous Breakdown,* the pastor would probably have done better to have himself read: Flanders Dunbar, *Mind and Body,* pp. 197-211 (Random House, $3.50); Franz Alexander, *Psychosomatic Medicine* (see *Diabetes* in index) (W. W. Norton & Co., $4.50); Edward Weiss and O. Spurgeon English, *Psychosomatic Medicine,* pp. 320-335 (W. B. Saunders Co., $10.00).

In regard to the pastoral interview reported, the pastor asked so many pointed and rather loaded questions John quickly decided that he had to continue his trip to town. There would be no particular value in counseling regularly with the husband unless it were done purely as a supportive measure and done because it was impossible to help the wife who really needs the help. Jane could probably find a physician who would encourage her in the idea that since she has diabetes she should not have children. Nevertheless, other competent authorities would not agree with Jane, but would suspect that this is a fixed idea that she is using as part of her neurotic thinking.

The parish minister must counsel those who turn to him, for all too often there is no one else to whom his troubled parishioners can turn. In every instance, however, he needs to get a comprehensive view of the lives of the people involved in a particular counseling relationship. Then on the basis of the facts and fantasies that he has accumulated, he must make a kind of diagnosis. Otherwise he may frequently spend his time and energy counseling the secondary or tertiary person in the situation rather than the primary counselee.

—James H. Burns, *executive secretary, Institute of Pastoral Care*

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of THE PASTOR may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

The Pastor's Study Problem

By ROGER J. SQUIRE

A minister's scholarship can no longer be determined by the books he buys, for most pastors buy books they never have time to read, says this writer, pastor of the Methodist Church, Red Bank, New Jersey. He discusses the demand made on the minister's time by problems of parish administration.

BISHOP Fred Pierce Corson in the midst of a serious discussion on the Christian ministry was interrupted by a roar of laughter from several hundred Methodist preachers. The bishop, well known as a scholar not lacking a sense of humor, had no intention of being jocular at that particular moment.

The statement that seemed so spontaneously funny to us had to do with the minister's allocation of time. Bishop Corson had suggested an eight hour day divided into two parts with four hours for study, and the other four hours given to pastoral calling. The pastor was then to be free to spend his evenings at home with his family just like the businessman or the bus driver who lives next door to the parsonage.

On how many mornings does a preacher devote four hours to study? Only one minister on our district publicly claims to have grasped this high prize. The rest of us have telephones in our studies. The rest of us have frustrated, lonely people dropping in to unload their burdens. The rest of us have local, district, conference, area, jurisdictional, and Methodist church-wide plans and programs purloining our four hours. The rest of us are just too busy with the business administration of the church to reach page 522 in Leslie D. Weatherhead's *Psychology, Religion and Healing.*

Some mornings go by with the preacher having set foot in the local newspaper office, the local mimeograph paper supply store, and the local hospital, but never having crossed the threshold of the local church study for some deep reflection.

No wonder the ministers laughed. Humor is created essentially by life's incongruities. One of the Methodist ministers who studiously pursued and inwardly digested Paul Ramsey's *Basic Christian Ethics* was the pastor of the congregation in which that author worships.

Most of the rest of us were shipwrecked on the reefs somewhere before Professor Ramsey's revision of Augustine's idea on the elicitation of virtue that comes exactly at the halfway mark. Our point of departure came when the nursery department superintendent came by to talk over the broken toy situation. We would like some day to pick the book up again. But by that day we will have purchased another stimulating book.

How many evenings find you sitting under a reading lamp studying a book that stretches your mind, like H. Richard Niebuhr's *Christ and Culture?* Late in January, 1953, an interfaith ministers' association gave a farewell luncheon for the local Episcopal rector who had just been called to one of the largest parishes in his denomination. His brother clergy in this certain town were amazed that the lightning had struck where it had.

Around the luncheon table, while several restive parsons were watching the clock, one turned to the rector to congratulate him upon going to a church with five assistants. Now the rector would be free to spend some time in reading and intellectual studies.

The questioner received the surprising reply that the rector already devoted quite a few hours to mental exertion. He revealed that almost every evening, after the children had gone to bed, he got his teeth into some strong intellectual meat. In fact, he had even rested his physical muscles the previous evening from the chore of packing by reading Paul Tillich's *The Courage to Be.* Most of the preachers you know who have been out of seminary for at least two years have not read one of Paul Tillich's books since graduation.

Though the modern preacher is out riding the circuit in a high-powered automobile, John Wesley got more New Testament Greek translation done on horseback in one year than we accomplish in ten years of the horseless age.

One Methodist church in a college town had a pastoral relations committee with a high I.Q. This committee took a list of twenty cabinet proposed candidates for a mid-conference pulpit vacancy in the college town church.

One by one the ministers were personally interviewed by the committee. The chairman, a personnel director for a large nationally-known corporation, privately reported that not one minister in five could name a single intellectually respectable book read in the six months prior to the interview! Yet all of these men are reputable Christian ministers with successfully managed church programs.

The day has passed when a casual visitor can evaluate the scholarship of a minister by glancing over the titles of the books he possesses. We buy enough books. We laughed that day in a sane and healthful response to the bishop's admonition because we visualized those unread books on our shelves.

Last year the married daughter of a recently deceased minister gave her father's library to her own pastor. Her father had died suddenly with a heart attack. "Most of these books are new," she explained. "My father never had much time to read."

The present day requires ministers who are thinking soundly and profoundly. The discipline involved is more than some of us can manage. It may be, however, that here and there some of us will put our grey matter in the service of the Lord.

What happens when you do? The best answer is found in the preaching ministry of a Methodist brother in Florida. He spends four hours daily in study, and many a day an hour or so longer. He has never been elected a delegate to the jurisdictional or general conference. Poor man! Each Sunday his congregation numbers in the thousands.

Founding a University of Life

By PAUL W. HOON

Facing the "Sunday evening problem," the minister of the First Methodist Church, Germantown, Pa., instituted the University of Life program. Here he tells how this church set up and operated the plan.

MANY Protestant churches are familiar with the "University of Life" type of program. The distinctive contribution of this article may lie in the manner in which one church adapted the fundamental idea underlying this program to its local needs.

Like many churches, we faced the so-called "Sunday evening problem." Conventional preaching services seemed limited in their appeal, and for various reasons we did not choose to employ sensational solutions. Further, in a culture whose family life is weakened by dispersive influences, there was much to be said for families being together in their homes on Sunday evening, even though they sat grouped before a television receiver; to get people to church on Sunday evening just to get them to church was not judged to be an end in itself.

We wanted people to come to church because *they wanted to come* to church, and our task was to present a program that would attract and challenge. Moreover, we were searching for a type of adult education somewhat different from conventional adult classes and one that would also command the respect of intelligent people and help overcome the religious illiteracy of which they were more or less aware—and about which they were more or less articulate.

Lastly, a church with relatively large membership always faces the problem of letting individuals getting lost in the crowd, and we desired to offer opportunity for more intimate, casual fellowship whose need we suspected many of our adults felt. The answer to these needs had turned out to be our version of the Sunday evening University of Life program.

In essence, it consists of a group of four or five courses in the general field of religion and everyday living, held simultaneously on Sunday evenings during an autumn and spring term of four or five weeks each, usually in November and May. Capable lecturers are engaged, who also conduct discussion at the end of the lectures. Our lay people are asked to enrol for only one course, though individual lectures may be attended on notification to the registrar. A moderate amount of collateral reading is asked for in certain courses.

The time schedule is approximately as follows: 7:00—7:15 P.M., worship, conducted by the minister; 7:15—8:25, classes, lectures, discussion; 8:30—8:45, fellowship hour, with different types of fellowship provided (such as community singing, colored moving pictures, a brief concert by a harpist or pianist, a spot scene from a play by Thornton Wilder, or games in the gymnasium).

One or two courses conceived especially for young people and restricted to young people have been conducted simultaneously with courses for adults. A token enrolment fee of fifty cents is charged, and the program is subsidized by the religious education budget. Expenses consist mainly in fees for lecturers. Enrolment has ranged from one hundred twenty-five to two hundred fifty people over four years, and we very definitely count the undertaking a success.

Success depends, however, on certain clear-cut principles. (1) The first has already been indicated: the total program—including titles and content of courses, time schedule, and fees—must be tailored to fit the needs and pattern of life of individual congregations. We found, for example, that a snack supper was not necessary nor desirable, which simplified things greatly. It was also found that interest in the program could be sustained for a month or so at a time, not throughout the heart of the church year from October through May.

(2) The courses should be definitely religious in theme and content, presented from a frankly Christian point of view. Here we parted company with other versions of the University of Life program that sometimes include such secular topics and courses as modern poetry or public speaking.

(3) The manner in which publicity for the University of Life program is packaged is decisive. Without being theatrical, we did strive for "punch" titles. A course studying socialism, communism, and capitalism from a Christian point of view was entitled "The Clash of World Forces," and the title definitely worked as a "come-on."

(4) Selection of courses in any given term was governed by a policy of taking a poll of lay opinion in official board and board of education meetings, but reserving final decision to the ministers themselves. In other words, we were guided by what laymen thought they wanted *and* by what we thought they should be given!

(5) Financial support was cheerfully provided from the church treasury after our officials had been thoroughly educated in what we were trying to do and after a sample program and plan had been submitted and thoroughly talked through.

(6) Lecturers and instructors were engaged by paying modest honorariums, and by appealing to them to experiment with us in conducting a significant adventure in adult education.

In looking over past programs, we find that topics have tended to fall within the following fields:

Devotional, including courses in "Ways of Worship," "Beliefs That Matter," "Great Religious Books."

Cultural, including "Great Religious Art," "Great Religious Music," "Religious Values in Modern Literature," "Christ in the Fine Arts."

Biblical, "The Ethical Teachings of Jesus," "The Message of Prophetic Religion for Our Time," "Studies in the Sermon on the Mount," "Studies in the Mind of St. Paul," "The Bible for Modern People," "How to Appreciate Your Bible."

Religion and Life in the Modern World, including "Making Marriage and Home Life Christian," "The Family Faces Its Problems," "The Roads to Peace," "A United Church for a Broken World," "Religion and Politics," "Religion and a Healthy Mind," "Religion in the Twentieth Century."

One *historical* course was given: "Great Hours in American Protestantism."

Courses for youth included "Youth Asks About Religion," "Understanding Ourselves." Possibilities for additional titles and courses are almost endless. The pastor has only to put his mind and imagination to work!

Many values have emerged from this program. The greatest is simply adult education for Christian people. That is what the University of Life Program really is, adult education dressed up in attractive form. More than one layman who would have shied away from a school of missions enthusiastically responded to a course in "Christianity's Stake in Korea and China!"

Another value was increased respect for the educational ministry of the church. The cultural and intellectual character of congregations will of course vary, but many Christian people are bucked up at finding that, when it wants to, the Christian Church can put on a program of significant adult education comparable to the best secular education.

A third value lay in the opportunity offered to laymen to think about and talk over the relation of their religion to their world. Too often the preacher tries to do the thinking and talking for them.

And a fourth value lay in the fellowship experienced in coming together for serious intellectual endeavor.

The heart of it all, I think, is well put in the scripture verse printed at the head of the simple brochure announcing the first University of Life Program: *Thou shalt love the Lord thy God with all thy . . . mind. . . .*

Religion Goes on the Air

By WILLIAM G. LAW

***In the first of two articles on the church's use of radio and television, the pastor of Edgewater Methodist Church, Minneapolis, Minn., tells how the Christian message may be carried among people the church is not reaching through its regular services. The second article will appear next month in* The Pastor.**

ONE OF the bright and shining things in this dourly commercial world is the willingness of radio and television stations to make their audiences available to the church.

It is something that ought not to be taken for granted, for the audience a station builds requires the investment of thousands of dollars and the utilization of the best talent the station can command. It is, frankly, a blessing to the church to be given the opportunity of reaching such a cross section of the great American public.

Probably the most fundamental good achieved by religious broadcasting is the long term cultivation it does among people the church has no other way of reaching. The sellers of soap take this long term view; they do not really expect the listener to dash madly to the corner grocery for their product, but they do expect to cultivate the listener so that he—or more likely, *she*—will look for their brand when soap is needed. Similarly, our churches must make themselves identifiable in a warmly and deeply helpful way to the millions who are beyond its reach now but will need it some day.

There come times in every individual's life when the ministry of the church is required. Baptisms, marriages, and funerals are not the only such occasions. Moments of personal crisis, loneliness, and family trouble urge a person toward the church.

At such moments the church that has, through the media of mass communications, identified itself to the person will be the church to which he turns. At this point our church makes an error of monumental proportions when it leaves the airways to the sects and religious racketeers.

The local minister intending to approach his station for air time should

consider beforehand just what he has to offer. He can offer his station a variety of excellently done transcribed broadcasts and telecasts on film, together with the network programs originating in New York and Hollywood. Or, he can offer himself, or another program of local origin. (This article will speak of the transcribed programs and telecasts. Another, to come soon, will speak of getting the local minister himself on the air.)

In general, the policy of using free time is the one to be favored, but when we accept the gift of a listening or viewing audience through free time we must take care to make our presentation so good it will hold the audience. No station should be asked to give a minister an audience of 50,000 people and at the end of his period be returned an audience of 20,000 people.

It should be remembered also that sectarianism has no great appeal in this day. The man who blatantly advertises his Methodism or Lutheranism immediately causes the members of other religious groups to tune him out. There is no reason why the min-

isters of the great co-operating Protestant denominations cannot be generously wide in their appeal.

Noteworthy radio programs a minister can offer a local station include the Columbia Broadcasting System's network programs "Church of the Air," "National Radio Pulpit" (National Broadcasting Co.), the "National Vespers" (American Broadcasting Co.), and Mutual's "Gems of Thought." Other programs come transcribed from the Broadcasting and Film Commission of the National Council of Churches (220 Fifth Ave., New York 5, N.Y.), among them being "All Aboard for Adventure," "Let There Be Light" and "Radio Edition of the Bible."

Noteworthy also are the offerings of the Upper Room Radio Parish (1908 Grand Ave., Nashville, Tenn.), including "Music for the Soul," the several series for "Family Week," and the programs done for special days. Audition platters will be provided to take to the local station. Only one of the programs mentioned has any sort of charge attached to it.

One need only write to the agency distributing the program desired for samples. The samples may be taken to the program director of the local station with the request that they be listened to and with the promise that a return visit will be paid in two or three days. (This will give a busy station official time to evaluate the program and study his schedule for time availabilities.)

On the second visit the suggestion might well be made that the sponsoring groups will do certain definite things to promote the audience for the program should it be given free time on the air. A clear statement of sponsorship should be agreed upon so that proper credits may be given by the staff announcer as the program opens and closes.

Several television programs of unusual value are available to the local station and minister for the asking. In co-operation with the Missouri Lutheran Church (a departure to be warmly welcomed) the National Council is offering the series, "This Is the Life," the story of the Fisher family as it uses the insights of religious faith to help them live.

Norman Vincent Peale and his wife are doing the series, "What's Your Trouble," an intimate breakfast table experience in which the viewer gains the lift of faith for the day ahead. Regularly offered on a sustaining basis is the program, "Frontiers of Faith," in which a worship service is presented by the N.B.C. chain each Sunday.

A local pastor, eager to use the opportunities radio and television afford, can begin by making sure these programs are aired with appropriate credit for his church, or, better, his local council of churches (for why should a broadcasting station serve one denomination when it can serve many if they will co-operate?).

Speaking of television (and who is not these days!), a pastor had better go to one of the workshops sponsored by the National Council before he offers himself to his local station. Failing that, he can attempt to have set up a round-table or panel discussion sort of program, to be moderated by a professional on the station staff. Television takes a high degree of skill. An inexperienced pastor had best not try at all the dramatic type of program.

An opening wedge into the television world can be gained through interviewing interesting persons in the life of the churches on the regularly established shows the stations currently carry. An example is the telecast done by one church group to attract attention to Universal Bible Sunday. A blind man was brought to the studio, to read from his Braille Bible the passage selected for the day. He was interviewed by the personality in charge of the daily women's telecast, and the sound of his voice matched to the picture of his fingers as they felt along the Braille print made an impression long to be remembered.

Short devotional programs, often carried on a daily basis, are gaining favor with some television outlets. Most ministers can carry a five- or six-minute period of this sort for a short time with rather good sucess. Longer periods demand more training than most men have.

Telecasting is a tremendously influential medium. The man who drinks beer his wife has just poured for him between the rounds of the fight is right in your living room. When we are tempted to pyrotechnics over his appearance, we can remember that television is just as effective when the church uses it. We must master television for the Master.

The National Association of Television Broadcasters adopted in 1951 a code that is not obligatory but widely accepted as the standard to be followed by the industry. It contains several references to religious telecasts:

"It is the responsibility of a television broadcaster to make available to the community . . . adequate opportunities for religious presentations. . . ."

"Telecasting which reaches men of all creeds simultaneously should avoid attacks upon religion."

"A religious program should be presented by responsible individuals, groups and organizations."

"Religious programs should place emphasis on broad religious truths, excluding the presentation of controversial or partisan views not directly or necessarily related to religion or morality."

"It is recommended that the television station use its best efforts to apportion time fairly among the representative faith groups of its community."

"A charge for television time for churches and religious bodies is not recommended."

There is a splendid willingness on the part of the industry to give the presentation of religion a worthy place. It is up to the church to take advantage of that opportunity.

Men hold three times as many church offices as women, but women do twice as much of the church work as men. These facts are based on a study of farm families in six southeastern states.

The Rural Department, Drew Seminary, Madison, N. J., in a study of 341 churches (entitled *Men Working*, 30 cents) found that the men were willing to work but no one was asking them. The pastor leans heavily on the women when there's something to be done.

Our Bible Study Forum

By RECTOR W. JOHNSON

A capable lay leader, wide publicity, and group participation in well-planned sessions were significant in making the Bible study forum a successful event, reports the pastor of First Methodist Church, Yakima, Wash.

BIBLE study is the most-asked-for course in the church. Sometimes the one who asks has Bible *reading* in mind and not Bible *study*. Leaders in our church have tried many approaches to the problem and this year decided on a Bible forum. The questions as to time, place, text, and leader were agreed upon by the pastor, director of Christian education, presidents of auxiliary groups, and department officials. Plans were made under the leadership of the secretary of missionary education in our Woman's Society of Christian Service, and with the aid of our local church commission on education.

Sunday evenings during November and December were selected as the best time for the forum. Our organizations on junior high, high school, college, and older youth age levels make up our basic Sunday evening church emphasis the year round. The forum hours were from 7:00 to 9:00 P.M., and enabled our older young people to share in the emphasis on Bible study.

The meeting place was one of our adult classrooms with plenty of light, well heated, adequate seating for one hundred persons, and having a good portable blackboard and place to display maps and literature.

The text chosen was *Toward Understanding the Bible* by Georgia Harkness (Woman's Division of Christian Service, $.65), a small but compact text in an inexpensive binding.

A layman was chosen to lead our forum. He is a businessman now, but was formerly an educator and instructor in our high school.

Promotion and publicity began several weeks previous to the beginning of the study. It included brief items in the church bulletin and our church school newssheet. Cleverly worded announcements were made at all organization meetings and in the Woman's Society of Christian Service meetings.

Our young people heard about it, and attractive posters were placed in points of advantage near all doors entering the church edifice. News of the Bible forum appeared on the church page of our local papers and in the weekly advertisement in the newspaper having the largest circulation in the city. No effort was omitted in publicity, and as we broadcast our morning worship services, the announcement was carried to a large radio audience.

Each Bible forum opened with a brief worship service. The hymns, Bible readings, and prayer were planned in keeping with the study topic for that night. Lay persons were always in charge of this worship.

The first study period centered around the idea, "The Bible as the Word of God." The leader lifted up such questions as, "Why read the Bible?" "What is meant by the Word of God?" "How do we hear God's Word?" "How is the Bible inspired?" "What of the Bible as literature and history?" These are old ideas to pastors, but this was a forum being participated in and led by lay persons.

The pastor and members of his staff were members of the group, but they refrained from entering into discussion until called upon for specific reasons or purposes. We of course made preparation each week to be ready to share in discussions. The pastor summarized the discussion and gave the prayer of dismissal.

Many items from the Palestinian museum at one of our western theological seminaries were available for this first session of our Bible forum. This feature fit perfectly into the setting and gave a reality to our study of biblical background as nothing else could. As a result of such an interesting first night our enrolment passed the one hundred mark following this session.

In the second forum our leader presented "The World of the Bible." Four persons had assignments on the geographical background of the Bible, and reported on Palestine, the Mesopotamian Valley, Egypt and the Sinai Peninsula, and the North Mediterranean world. The leader followed with a description of the social and historical setting of the Old Testament.

Two members of the forum brought reports on "Occupations in Bible Times" and "Governmental Types in Bible Lands." The leader then gave a pattern of the social and religious setting that would serve as a basis for a better understanding when approaching the study of the New Testament later in the course. Questions and discussions concluded the forum guided by the leader.

The writing of the Old Testament was the center of interest in the third period. The difficulties encountered, changes in form, and the historic steps and procedures involved made an interesting adventure. A layman had an assignment on "Story Tellers and Editors," and gave an excellent explanation of the many sources, writings, and codes that form the Bible. Seven others gave assignments on the prophets Amos, Hosea, Isaiah, Ezekiel, Jeremiah, the Second Isaiah, and Micah.

The influence of the minor prophets, of Hebrew poetry and philosophy, and of some of the shorter

stories were used by the leader in concluding the evening's study. There had been wide participation by members of the group during the evening.

How and why the New Testament came into being was the center of study for the fourth forum session. The nature, teachings, and reason for the writing of most of the books was emphasized. Several reports were given by forum members on First and Second Thessalonians, Galatians, First and Second Corinthians, Romans, Colossians, Ephesians, Philippians, and Philemon. A summary of the book of Acts closed the formal study period, and discussion followed.

Our final forum session was focused on "Great Ideas of the Bible." Four laymen presented the ideas of God. God as Creator, Judge, Redeemer, and Father. Other great ideas presented included the life of Jesus in the Bible, the biblical teaching about man, the idea of eternal life, and what it means to be a Christian in terms of Bible teaching. Following the question and discussion period, the pastor closed the session by indicating many aids for continuation of study of the Bible and its importance to the Christian in his daily life. Attention was called to the growing number of available books, and those in the church library and in the pastor's library for use by our members.

Results from the forum indicate a sincere interest in real study of the Bible. The study approach in our forum was made from the present day scholarship standpoint available to all devout, eager, concerned, and honest seekers for dependable and authentic knowledge of the Bible. We came in a spirit of devotion and reverence, and there was a deepening of our spiritual qualities as we found new springs of truth.

Working, studying, and learning together was a growing experience. The number of persons accepting the responsibility for study assignments no matter how difficult, and bringing reports after thorough study and preparation, was a rewarding factor of great magnitude. The pastor's library and the church library were available to forum members, and many in addition to those having regular assignments read one or more books on the Bible, its origin and teachings.

The tone of our approach to the study of the Bible was lifted by our participation in the forum, and we achieved fresh levels of thinking and new appreciations of its value in religion today. The use of the *Revised Standard Version* of the Bible created a growing and more vigorous interest on the part of participants.

Teachers and leaders in our Christian education work found the Bible forum one of the most instructive leadership education devices in their experiences and, with it, new material and aids for more effective teaching. The Bible came alive.

Discovering what can be accomplished by co-operative adventure in Bible study, our church is venturing into an all-church school of missions that promises to eclipse in interest any program we have tried previously. However, our 1952 Bible study forum is still a bright star in our sky of achievements, and its light still shines.

METHODIST RURAL FELLOWSHIP

EDITOR: The Methodist Rural Fellowship is beginning a promotion and membership campaign to secure 10,000 members in 1953 and to organize a MRF unit in every conference of Methodism. The primary emphasis will be on enlisting laymen and women of the Church. Student organizations will also be set up in the colleges and seminaries of Methodism. A special membership fee is being offered to students.

The Methodist Rural Fellowship was organized in 1940 at the General Conference by a small group of Methodists who shared concern for the future of the church if the development of strong rural churches was not included in the strategy for Methodist advance in America and the world. . . .

The Methodist Rural Fellowship is an unofficial organization of ministers and laymen who share mutual interest in and concern for the rural churches of Methodism and the creation of a finer rural Christian civilization. MRF is committed to the faith that the future of The Methodist Church lies largely in the rural communities where approximately 65 per cent of today's children live. It is dedicated to the task of arresting the decline of rural church growth and to the creation of the kind of church needed for this present generation.

MRF has been a fellowship of study and inquiry, seeking to find new and better ways for developing stronger rural churches. It has been a medium of information. Through the *Methodist Rural Fellowship Bulletin,* meetings, and retreats, MRF has disseminated information on rural work and rural life. As a consequence, The Methodist Church has become more aware of the place and importance of the rural church and has initiated a more active official program designed to serve rural people. New legislation favorable to the rural churches has been adopted by annual and General Conferences. . . .

The Methodist Rural Fellowship has set twelve objectives for its expanded program:

1. To continue to lift up the strategic importance of the town and country church in the development of a more Christian rural civilization and in the continued growth of The Methodist Church.

2. To continue to be the "voice" of the two-thirds of the Methodist pastors who have only scant representation in the policy-making conferences of the church and on its boards and agencies.

3. To crusade for a definite rural church policy for the church and the conferences and to promote legislation to that end.

4. To help the church create a program for rural churches.

5. To define the kind of church needed in this new day and discover methods by which rural churches can be strengthened.

6. To foster co-operation among all churches through the Christian Rural Fellowship and to keep in touch with the latest developments in the rural church movement.

7. To promote co-operation between the church rural life organizations, governmental agencies, and community groups in community development; and to lift up the importance of serving all of life.

8. To advocate increased emphasis on specialized training for the rural ministry.

9. To initiate studies of conditions which affect the churches in town and country and to sponsor the use of new methods and techniques which are proving effective.

10. To organize and support the work of the conference Commission on Town and Country Work.

11. To seek the proper recognition for the rural pastor and the rural church.

12. To recruit youth for full time dedication to service to the rural church and rural life.

C. RALPH ARTHUR, *Promotion Secretary, Methodist Rural Fellowship, Richmond, Va.*

LIBERTY OF THOUGHT IS

CORRECTION

EDITOR: May we submit a correction for the book reviewed on page 47 of your June issue.

The Seed and the Fruit, by Leslie Hunter, is correctly described as one of the SCM Book Club selections; but we are handling only the SCM Book Club edition.

The trade edition is being published by Morehouse Gorham of New York, and the list price is $2.50.

ALEC R. ALLENSON, INC., *Chicago, Ill.*

AWAY WITH DOUBT

EDITOR: . . . I want to congratulate you on the splendid article by J. Philip Hyatt on "Answering Criticism of the Revised Standard Version" [July, p. 1].[1] It is the best to date that I have read on this issue, and although I am personally conservative in my theology I find some real answers to questions that have been pressing on my mind. Thank you again for printing this splendid article.

But, the next article by James L. McAllister on "Needed: Criteria for Evangelism," is the kind of pure "unchristian" position that is forever prolonging our hope and dream of a true ecumenical church. I regret deeply that our own Methodist authors are so conservative that we need to go to the Congregational and Evangelical and Reformed Church authors for a proper evaluation of what the true criteria for evangelism are. For the sake of Christian brotherhood and love let's once and for all do away with this kind of doubtful writing.

Don't get me wrong; I believe in freedom of expression, but only when it is written in a spirit of love and of appreciation of our brothers in Christ, even when we disagree with them. I do enjoy very much your fine publication, I just feel that it is unfortunate that these disagreements of "method" cannot die out for the sake of Jesus Chirst and his gospel. . . .

SMITH DALRYMPLE, *Illiopolis, Ill.*

NEW CREATURE

EDITOR: The article . . . "Needed: Criteria for Evangelism" does not define evangelism as some of us understand it in the light of the New Testament pattern for conversion. Primarily, evangelism is the personal commitment of a sinner to Jesus Christ and is a supernatural transformation that makes the sinner a "new creature" in Christ.

After that experience the surrendered sinner is ready to go all-out in his relationship to the social program of the kingdom.

I agree with his argument that the ministry is disappointing in its militancy for the great kingdom objectives and too often makes the Scriptures an end in themselves. Paul was more tolerant than the writer and his friends are of Billy Graham. I think if he had been near the "big meeting" he would have been back of it, not as a critic, but as one who rejoiced that Christ was being preached to sinners.

M. H. MARKLEY, *Newburg, Mo.*

SOME GOOD RESULTS

EDITOR: I read with interest the article by C. Stanley Lowell [May, p. 4] complaining of the methods of the Spiritual Life Mission. I am in sympathy with the spirit of rebellion displayed in this article. I live twenty-seven miles from the district. I had to be present with the visitors at each morning service at Hamline Church, Washington, D.C. I can also appreciate the reluctance of the laymen to enter into such a program. However, counting all the above disadvantages, I am sure that the Spiritual Life Mission as offered by the Board of Evangelism had real value for the local church.

The results of the sound and fury accompanying the mission in my four churches I would list as follows:

1. The laymen of the charge became more keenly aware of their need to reach the inactive members and others.

2. The themes of the services of the week were timely. The educational value of the series of services in one week had a far deeper and more lasting effect than that of using the same theme for the weekly sermon subjects.

3. The fact that in this program Methodist ministers from all over the country participated gave flesh and blood to the Methodist fellowship. This made a tremendous impression upon those who attended the services.

4. The visiting ministers were entertained in the homes of the communities. This revived a nostalgia for the day when the family entertained the minister for longer than fifteen or twenty minutes.

5. Since participation in the mission there has been an increase in attendance in the churches on the charge. A further reflection of the value of the mission is found in the increased giving among the church members.

6. The opportunity for an individual to spend a few moments at the altar as he entered into a new covenant deepened his spiritual life. The act of signing the card strengthened the decision.

I see another value in the program of the Board of Evangelism which is that it reflects something of the spirit of new Methodism. This is one of the first big efforts of the united church, and it is good. . . .

JOHN R. WILSON, *Howard Circuit Methodist Church, Clarksville, Md.*

REASONS FOR HEAVY HEARTS

EDITOR: Just how to address you regarding the C. Stanley Lowell article is beyond me, but this is why the "Spiritual Life Mission" in Washington failure strikes me according to the writer, and I quote him:

1. "Spiritual Life Mission—No!"
2. "These ministers were forced into the churches of the area."
3. "This obsession with technique."
4. "This chart had been prepared by one of the largest advertising agencies in the United States."
5. "Concern for an institution rather than for persons."
6. "How much connection is there, anyway between card signing and performance?"
7. "Handed down from Nashville."
8. "There are those who believe it will come through a liturgical revival."
9. "The people have to want it."

No wonder the preachers came back with heavy hearts from Washington; the writer gave the answers. . . .

MARCUS M. CHUNN, *First Methodist Church, Huntsville, Tex.*

ARTIFICIAL STIMULUS

EDITOR: . . . Maybe, if enough of us "garden-run" preachers rise up and speak our minds about the prolifieration of evangelistic "programs" that are foisted on us by the expanding bureaucracy of our church we will have time to do the work of the parish which will produce the results so anxiously sought by the well-meaning individuals who come up with such plans as a Spiritual Life Mission.

Isn't our preoccupation with such schemes a convenient way to avoid the unpleasantness of being attacked, as

[1] Reprints are available from Methodist Information: 150 Fifth Ave., New York 11, N. Y., 740 Rush St., Chicago 11, Ill., and 1001 19th Ave. So., Nashville, Tenn.

your editorial on "The Truth Will Make You Free" [May, p. 1] points out? When we have preachers with convictions on social issues whose concern is for developing their churches into cells of Chrisitan fellowship we won't need the artificial stimulus of an "Evangelistic Mission." Signing cards won't bring the kingdom any closer, but an active fellowship that surrounds the "constituent" with Christian love in such a way that he wants to join the fellowship is true evangelism that brings the kingdom closer.

Thank you for a most stimulating issue. The editorial and the Lowell article are worth the price of the magazine for the whole year!

RICHARD LUNGREN, *First Methodist Church, Canon City, Colo.*

IF I WERE INACTIVE

EDITOR: I guess I have been waiting for a long time to read [such an] article . . . for it let off the pressure which has been building up inside me for some time. The article is a good analysis and evaluation of the program.

My feeling is that if I were outside the church, or if I were inactive, and if I knew the visitors were coming to my home through the motivation of a program, I would resist to the extent that I probably would not let them come inside my house.

Mr. Lowell is right that if our churches are going to meet the needs of people it will be done naturally, not forced. The evangelistic power of a minister cannot be imposed upon him. Nor can a church be forced into such a program . . . on the basis, "Now, brethren, this program will succeed to the extent of the participation on the part of the churches in this area."

Let the evangelistic mission of the church proceed on the basis of the need and a natural awareness of the need.

HERBERT W. JACKMAN, *Trinity Methodist Church, Lincoln, Nebr.*

PEP-SESSION NOT ENOUGH

EDITOR: I have just finished reading . . . "Spiritual Life Mission—No!" by C. Stanley Lowell. May I say that I admire your courage in printing an article such as this which is bound to raise a bit of controversy. Naturally it is a turning of the garment inside-out to show us the seams. No doubt the Spiritual Life Mission was a help in many cases.

I do feel that the major points made by C. Stanley Lowell are somewhat justified. I served as district director of visitation in the campaigns in Iowa in 1950 and in Minnesota in 1951, besides participating as a local pastor in our North Dakota campaign in 1951. The techniques are the same for the evangelism programs as for the Spiritual Life Missions. I felt in my heart that it was surface work that failed to make the basic changes that we so badly need.

I do not propose to criticize the Board of Evangelism. I greatly appreciate the men with whom I have worked in these campaigns. Perhaps they could say to most of us that they prefer the way they are trying to do the job better than the way that most of us are not doing the job. . . .

RALPH ROWE, *the Methodist Church, Milnor, N. D.*

IN THE PEOPLE'S PRESENCE

EDITOR: The two articles on the sacraments of Communion and Baptism in your May issue [pp. 25, 27] are very informing, and they provide a review of background and procedures in these important services which is much needed.

In some instances there is pressure upon the minister to perform the rite of baptism at home and in a private ceremony. . . . The ritual for baptism has a prefatory note: "It is proper and desirable that this Sacrament . . . should be administered in the presence of the people, and most suitably in the house of God."

There is good reason for this provision. A new Christian is being initiated into the fellowship of the Church. Its status immediately after baptism, according to present Methodist Discipline, is that of a member in preparatory relationship. Therefore the whole congregation of baptized persons, members of the church, have a compelling interest in the admission of a new member by baptism. They should see the sacrament administered, they should hear the parents' vows, and they themselves should join in the consecration of this new life in Christ.

For this reason, except in cases of real emergency, I do not administer baptism in private.

Moreover, I take seriously the injunction of the Discipline which requires the pastor to "instruct the parents or guardians concerning the meaning of this Sacrament and the vows which they assume, and he shall exhort them to be ever faithful therein." (Par. 127)

All parents requesting baptism for their children are required to attend a pre-baptism conference with the pastor. At this conference he explains the meaning and background in Christian history of this sacrament. . . .

It is pointed out that immediately after baptism the child's church experience has begun. . . .

In giving the sacrament of Baptism the pastoral care which it deserves, the provisions of church order have not only been fulfilled, but it has been a partial cause, I believe, for a growing Sunday school in a town which is not growing as rapidly as the average the country over. Personally, I have had the satisfaction of feeling that I have given parents the necessary understanding of what they have undertaken for their children.

CLARENCE F. AVEY, *Starrett Memorial Methodist Church, Athol, Mass.*

WOULD INTRODUCE BLUE

EDITOR: The statement concerning the Pentecost and Kingdomtide seasons [May, p. 30] gives rise to this thought: Since we have broken the too-long Trinity season into Pentecost and Kingdomtide (a wise move practically and theologically), we have nevertheless kept the color green for both seasons; but this ought not to be. Green paraments could become as monotonous as a too-long Trinity, and there is no symbol of new emphasis.

Why not take this as a suitable occasion to re-introduce blue into the liturgical color-scheme? As far back as early Judaism, from which the idea of colors in the chancel got its start, blue was a liturgical color. Furthermore, it is most appropriate for Kingdomtide; for it symbolizes justice or righteousness, like the over-arching dome of the sky, and is so understood in various national colors. The Kingdom, whose season fitly includes such appropriate days as Labor Day, World-Wide Communion, Armistice Day and Thanksgiving, certainly is to be understood as the consummation of social righteousness.

Thus, with white and black; red, orange-yellow (gold), green, blue, and violet in the liturgical color-scheme, the whole rainbow of promise seen in the beauty of nature's colors would be employed to glorify God.

DAVID L. TAYLOR, *the Methodist Church, Marengo, Ill.*

preview of methodism

STUDY GUIDE

The *Student's Handbook* edited by Woodrow A. Geier, is an indispensable volume for all Methodist ministers taking the courses of study. It contains all of the written assignments for applicants for local preacher's license, and for the books in the study courses, both for the approved supply pastors and the ministers seeking to qualify for conference membership in annual conferences that admit nonseminary graduates.

This little volume of 160 pages gives all of the directions for enrolling and for preparing the required written work. It also contains lesson assignments and suggestions for systematic study. Order from The Methodist Publishing House, $1.50. *The Student's Handbook* will be a helpful guide also for those students who take their work in the Approved Supply Pastor's Schools.

Every student who uses this volume conscientiously will become a more competent minister of Jesus Christ in The Methodist Church.—***J. Richard Spann***

EIGHT-POINT PLAN FOR STEWARDSHIP ADOPTED

The Methodist Joint Stewardship Council has adopted an eight-point statement of basic principles to govern a stewardship program, has okayed patterns for training conferences, and has set a committee to work on materials beamed especially at the local church.

The eight-point program follows:

1. The program should be one of churchwide cultivation as a continuing process rather than a promotional campaign. Cultivation should be the key word.

2. It should be suggestive rather than mandatory, voluntarily accepted and adapted by areas and annual conferences in accordance with their needs.

3. It should emphasize our Christian stewardship of possessions, lifting up the tithe as the minimum standard of giving for Methodists.

4. The tithe should be taught as a means of grace rather than a legalistic procedure or a means of raising money.

5. The method of calculating the tithe and the manner of its distribution should be a matter of individual conscience. Tithing must be a covenant between the individual person and God.

6. The regular connectional channels should be used as largely as possible in achieving results.

7. Exemplary leadership is positively necessary on all levels.

8. We should lift up this emphasis on Christian tithing as an opportunity for pastors and laymen to work together in the interest of God's kingdom.

NEW MOTION PICTURE

"For Every Child" is the title of a new motion picture developed through the National Council of Churches for the promotion of Christian Education Week. The emphasis for this week in 1953 is "For All Children Faith in God." This is a motion picture professionally produced under National Council supervision, available either in black and white or in technicolor. The film runs for thirty minutes. It depicts the need for enlisting leadership for children in the church.

The film will be released for showing in the churches on September 27, the first Sunday of Christian Education Week. It may be ordered from The Methodist Publishing House for the following rentals: Black and white, $8.00; Color, $10.00.

As there is likely to be a heavy demand for the film this first week of its availability, churches wishing to use it during this week should place their order well in advance.

WESTMINSTER SEMINARY TO MOVE TO CAPITAL

All necessary sanctions for the removal of Westminster Theological Seminary, one of the ten graduate schools of theology of The Methodist Church, from its 71 year home in Westminster, Maryland, to the campus of American University, Washington, D. C., have been officially enacted.

The seminary, of which Lester A. Welliver is president, has a seven-acre campus adjacent to Western Maryland College. Westminster is 28 miles north of Baltimore. The plant, which is to be taken over by its neighbor college, consists of a main building and five residences. The seminary has a faculty of 12 and about 150 students.

The date for the now fully-authorized move is dependent upon success in obtaining grants from certain foundations. The plans envisage a $2,000,000 plant on a ten-acre portion of the American University campus.

"By placing a seminary at the heart of the great national university we hope to develop, we are announcing to the world that religion will be at the center of the enterprise," Bishop Oxnam said, in announcing the transfer.

Westminster's library contains valuable collections of historical material, being located near the Old Log Meeting Place, regarded by many as "the cradle of American Methodism." The seminary, having served the former Methodist Protestant Church from its organization in 1882 to 1939, is the official repository of The Methodist Protestant Historical Society.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Sept. 1-6—Latin-American Provisional Pastors' School, Camp Colby, Calif.

Sept. 6—Labor Sunday.

Sept. 7-11—Michigan Pastors' School, Albion College, Albion, Mich.

Sept. 7-11—School of the Prophets Pastors' School, DePauw University, Greencastle, Ind.

Sept. 7-11—Georgia Pastors' School, Wesleyan College, Macon, Ga.

Sept. 7-11—Boston Area Pastors' School, Geneva Point, Lake Winnepesaukee, N. H.

Sept. 13—Day of prayer for youth in every church, set aside by the Council of Bishops.

Sept. 13-17—Syracuse Area Pastors' School, Syracuse University, N. Y.

Sept. 16—General Board Meeting, National Council of Churches, New York, N. Y.

Sept. 24—Annual anniversary service at Barratt's Chapel, near Frederica, Del. (Historic shrine, built 1780).

Sept. 27-Oct. 4—Christian Education Week.

Sept. 30-Oct. 1—Southeastern Jurisdictional Council, Epworth-by-the-Sea, St. Simon's Island, Ga.

Oct. 3-9—Nebraska Area United Evangelistic Mission, First Phase.

Oct. 4—World Wide Communion Sunday.

Oct. 17-23—Nebraska Area United Evangelistic Mission, Second Phase.

Oct. 23-Nov. 1—Kansas Area United Evangelistic Mission, First Phase.

Oct. 25—World Order Sunday.

Oct. 30-Nov. 6—Nebraska Area United Evangelistic Mission, Third Phase.

Nov. 1—Reformation Sunday.

Nov. 6-15—Kansas Area United Evangelistic Mission, Second Phase.

VOCATIONAL OPPORTUNITIES

For the first time in the history of Methodist Christian education of adults, a churchwide effort is being made by the General Board of Education to apprise young adults of the great variety of vocational opportunities in the church. In the past leaders have looked almost exclusively to the young people for recruits to fill the many positions of full-time leadership in the church.

In a recent letter the board said: "There is still an urgent need for a larger number of persons who are both consecrated and competent to enter many fields of church work; notably, the ministry, teaching and social work on the mission field, local church directors and Wesley Foundation directors, nursing and hospital administration among the medical services of our hospitals and homes, and personnel work with the Goodwill Industries. We are convinced that there are numbers of young adults who could well qualify for many of these positions and who would be challenged by the chance for significant service."

Further information may be obtained from Richard G. Belcher or Robert S. Clemmons, P. O. Box 871, Nashville, Tenn.

YOUTH PROGRAMS

In keeping with the quadrennial youth emphasis, the Methodist Youth Fellowship is sponsoring two audio-visual projects.

1. On Sunday, September 13, the NBC-TV thirty-minute program "Frontiers of Faith" will originate in New York.

2. Two fifteen-minute programs will be broadcast over national radio networks during the weeks of September 7 and 14. One program will be broadcast each week. General title of the two programs is "Let There Be Light."

Both projects are produced in cooperation with the National Council of Churches.

The Youth Department of the General Board of Education is urging that Methodists everywhere use their influence to have these programs broadcast from as many local stations as possible.

BASIC MANUAL

The Church Plans for Children by Margie McCarty is the new basic manual on the work of the church for nursery, kindergarten, primary, and junior boys and girls. This manual replaces the older manual, *The Church Plans for the Children*, by Mary Skinner, which is out of date. The author of the new manual is a member of the staff of the Department of Christian Education of Children of the General Board of Education. The manual embodies the new legislation as it affects the church's work with children.

The manual according to the Board of Education should be in the hands of all pastors, directors, church school superintendents, and superintendents of the children's division in local churches. It is a comprehensive, over-all presentation of the work of the church with children in the local church, including goals, co-operation with the home, organization, grouping and grading, leadership, lesson materials, building and equipment.

Other basic manuals on Christian education of children are:

At Work with Nursery Children (109-BC); *Teaching Four- and Five-Year-Old Children* (117-BC); *The Church at Work with Primary Children* (127-BC); *The Church at Work with Junior Children* (147-BC); *Working with Children in the Small Church* (157-BC); *Missionary Education of Children* (165-BC); *The Vacation Church School* (77-BC); and *Equipment and Arrangement for Children's Groups in the Church* (195-BC).

These manuals may be ordered for 25 cents each from The Methodist Publishing House serving your conference. The price of *Missionary Education of Children* is 30 cents.

FOR UNITED NATIONS

"Don't Be Fooled" is the title of a pamphlet prepared in part by the Woman's Division of Christian Service and circulated by its literature department. It warns readers as to who and what are behind the campaigns to destroy confidence in the United Nations.

The booklet furnishes facts on the accomplishments of United Nations to date and defies the accusation that the United States's share is a burden on the taxpayer. Copies may be ordered from 7820 Reading Rd., Cincinnati, Ohio, 5 cents each; less in quantities.

SECOND NATIONAL CONFERENCE

The General Conference of The Methodist Church authorized a second National Conference on Family Life to be held this quadrennium. The committee, representing all of the boards of the church interested in the field of family life, meet in Cleveland, Ohio, during May to look over the situation in Cleveland and plan for the national conference.

Bishop Hazen G. Werner of the Ohio Area is chairman of the conference, and Howard J. Brown, pastor of the Church of the Saviour in Cleveland, is chairman of the local committee. The conference will be held in the Music Hall of the Cleveland Auditorium, October 8-10, 1954.

Preceding the National Conference on Family Life, there will be work groups in most annual conferences to study the five areas around which the conference will be built.

The conference will be limited to 3,000 delegates with annual conference quotas based upon eight persons (four couples) from each district within the annual conference. After August 1, 1954, the quotas of conferences that have not pre-registered will be distributed to other annual conferences. Each delegate will pay a registration fee of five dollars which will be used as a travel pool to help those who come from a distance.

For registration forms and information regarding the conference, write to the executive secreary of the Board of Education in your annual conference, or to the National Conference on Family Life, Box 871, Nashville, Tenn.

NEW HANDBOOK

The *Handbook for the Methodist Youth Fellowship* has been recently published by the Youth Department of the Division of the Local Church, General Board of Education. The 432-page volume (cloth $1.00, paper 75 cents) has sections on every phase of activities for youth in The Methodist Church.

The main purposes of the handbook are to provide a glimpse of what the M. Y. F. is and what it can become, and to bring together in one book the basic information that will help you understand the M. Y. F.

The twelve chapters include "Organizing the MYF," "The Program Areas," "Christian Faith," "Christian Witness," and "Christian Fellowship." An appendix contains installation, membership, and youth fund services, samples of interest check lists, and the Methodist Social Creed. A useful bibliography lists the available curriculum materials for youth and materials on organization and programs.

Pastors, adult counselors, and officers of the Methodist Youth Fellowships will find many helpful suggestions in this volume to make their program more meaningful to youth groups in The Methodist Church.

Order from The Methodist Publishing House serving you.

The Fountain

SUBVERSIVE

A good wife replaces many friends in the nourishment of the spirit. And a wife who regards her husband's friends as a menace to her empire, who sits up when he is out with them, "nursing her wrath to keep it warm," is an effective agent in the dissolution of friendships.

—Alvin Johnson, in *The Meaning of Love*, ed. by Ashley Montagu (Julian Press)

SOMETHING MISSING

It is unmistakable that to-day, in Europe especially, there prevails a far-reaching mistrust of everything that has to do with the Church even among such as are quite open to the Gospel of Jesus Christ. We must not forget that the idea of the Church is heavily compromised by nineteen hundred years of Church history, and that the churches have accumulated obstacles between Jesus Christ and the individual man which are often impossible to surmount. The suspicion of all that goes by the name of the Church is therefore most certainly not to be referred exclusively to a false individualism, but on the contrary flows not least from the recognition that that fellowship which is the theme of the Gospel of Jesus and the Apostles, not only is missing from the churches but quite often is simply not desired there. For who thinks, when he hears the word "church," of brotherhood, of vital creative togetherness?

—Emil Brunner, in *The Misunderstanding of the Church* (Westminster Press)

INVOLVED

Christian ministry becomes creative when it is infused with that supreme charity which is not content just to hold out a helping hand, but glimpsing the Christ in every man, woman and child is an identification with the will of the Father and with the joys, sorrows, needs and sins of ordinary folk. . . .

—Leslie Hunter, in *The Seed and the Fruit* (Alec R. Allenson, Inc.)

TRAGEDY

For want of bread many a man will sell his freedom. For want of religion many a man will buy another's freedom with bread. . . .

—Walter G. Muelder, in *Religion and Economic Responsibility* (Charles Scribner's Sons)

POINT OF NO RETURN

In many of the things of life one can go and go and for a long time be free to return, but eventually he gets to where he is no longer free to come back. Imagine standing beside the Niagara River as it flows down toward Niagara Falls. Upstream placid enough, the river now slips past more and more swiftly with terrifying power as it rushes toward the edge of the falls. Picture a man out there in a rowboat. In the quiet water he is free to row up and down. He rows down, farther and farther. For some time he is still free to turn around and go back upstream, but there is a point of no return out there somewhere. Precisely where it is is difficult to compute, because many factors enter into its determination: the shape of his boat, the strength of his arms, the strength of his oars, and the wind that is blowing at the time. But there is an invisible line out there, and if he passes it, then he goes on—whether he will or not—to the falls.

—Jack Finegan, in *Clear of the Brooding Cloud* (Abingdon-Cokesbury Press)

SUPINE MINDS

Some years ago I sat by the bedside of a young man whom the jinx of misfortune had pursued with a long series of accidents. The pampered son of an adoring mother, he had not been hardy enough to take it. He said that he could see no evidence of God. One trouble with him was that his mind was in a position analogous to his body, that is, prone on its back. Lying on its back, his mind expected God to come and prove himself, but God cannot prove himself to skeptical and supine minds. He shows himself to those who set out expectantly like the demented child's father crying: "I believe; help my unbelief!"

—Ralph W. Sockman, in *How to Believe* (Doubleday & Co.)

INDIVISIBLE

Any use of the Bible which divides Christ's body is *ipso facto* false to him. The notion that he delegated his authority to a book, or to the writers of a book, for the legalistic regula- of his church has no basis in fact. Its result is to dethrone Christ. One who has been fairly confronted by him in the pages of the Bible can hardly imagine that he who swept all traditional literalisms and ecclesiastical legalisms into the discard, thereafter invested a book with his authority to set them up again. . . .

—Charles Clayton Morrison, in *The Unfinished Reformation* (Harper & Brothers)

DANGER AND MORALITY

. . . Not long ago one of our leading scientists expressed the belief that in this atomic age sheer expediency would teach men ethics. "Science," he declared, "is going to make us behave better, or else to kill us. We have got to behave better than our forefathers, because we live in a world where the consequences of collective wrongdoing are much more dangerous." Of course the argument was nonsense, but he did not seem to see the double fallacy: on the one hand, that life does not work out like that, and the prospect of danger does not in fact produce morality; and on the other hand, that if it did, what was produced would not *be* moral, for morality consists in doing what is right for its own sake, because it is right; and to ask the question "Why be moral?" —thus making morality a means to an end—is itself an immoral proceeding.

—James S. Stewart, in *A Faith to Proclaim* (Charles Scribner's Sons)

THE CHOICE

The copy wants to be the model itself, the one who ought to answer wishes to be the 'word itself,' the planet wants to be the sun, a star in is own light. Man 'can' do this, thanks to the gift of the Creator. But if and when he does so, he destroys the possibility of doing what he could have done.

—Emil Brunner, in *Man in Revolt* (Westminster Press) selected by James Nesmith, Nashville, Tenn.

SALVATION IS LIFE

Life is the key word for our understanding of salvation. Just as sin means death, so salvation means life. Christianity is the religion of life. It believes in the living God, not in an inscrutable power, not in a mere cosmic order, whether hard or beneficent, but in a God of purpose and action who brings his good will to pass. And life is the word which characterizes rightly the Christian way. It is life that God asks of man, no mere gift on the altar, or ritual of worship, or keeping of rules, but the whole life: thought and deed, deepest faith and highest affection, the whole field of man's desiring and doing. In turn it is life that God gives to man. What he asks, he bestows. This is salvation, God's gift of life: life at its fullest and highest, life of body and spirit, life individual and inner, life in its social aspects, the corporate life of man developing in history, life consummated in another world. Salvation is life. . . .

—Harris Franklin Rall, in *Religion as Salvation*
(Abingdon-Cokesbury Press)

EXPLORER

Something of the glory of being human consists in man's capacity to transcend himself. Restless, curious, daring, plunging downward through darkness or reaching upward into light, sailing new seas or discovering new truths, man is forever pushing into the unknown, forever playing the role of Columbus or Galileo.

—Samuel H. Miller, in *The Life of the Church*
(Harper & Brothers)

PEACE

A student in a college dining hall was asked a question he did not wish to answer. Under the sudden temptation of the moment he gave a deceitful answer. At once his heart smote him. He could hardly finish his dinner. At the first possible moment he fled to his room and dropped to his knees to pray. But he could not pray. His heart was stone. The heavens seemed brass. His words of prayer mocked him. He was tempted to believe there was no God, or that He did not hear our prayers.

But he thought better. He remembered his sin; he confessed it to God. But this gave no relief. He remembered the words [Prayer and the Righteousness of Man]. He got up from his knees. He hunted up the fellow-student, and there confessed his deception, and was forgiven.

Then he returned to his room and prayed. He did not need to force himself. His prayer was spontaneous. His faith was jubilant. The Lord was near. . . .

—Albert Cassel Wieand, in *The Gospel of Prayer*
(Wm. B. Eerdmans Publishing Co.)

GOD OF ALL

Viewed on the very broadest canvas, and even in the most disconcerting context, God is the God of politics. Only if He is the God of politics and social life dare we at all worship Him in church. For to worship in church a God who is not the God of politics, and who is not as much concerned with what happens in the market-place as takes place in the sanctuary, is to worship an idol and not the living God.

—Max Warren, in *The Christian Mission*
(SCM Press)

AMERICAN CULT

Conventional religion in America inherited from later Calvinism and from pietism an attitude of individualism. The proper business of religion, it teaches, is not to offer guidance to society but to save individual souls. But behind the façade of individual piety, this attitude has frequently given a religious sanction to the interests and values of American culture, thus converting the Christian religion into a culture religion in which the myths, rites, and values of the American tribe are celebrated and deified. This involves a two-fold tragedy. The religious tragedy is that such religion fails utterly to bring any of our life, individual or social, under the perspectives of biblical religion. To put it bluntly, there is nothing essentially Christian in such a faith whatever the label it bears. The moral tragedy is that it affords no principle of social judgment whereby American interests or values may be realistically appraised and evaluated. Our social policies and attitudes are thus deprived of the wisdom and perspective which the Christian tradition might give them.

—John A. Hutchison, in *Christian Faith and Social Action*
(Charles Scribner's Sons)

THE SEA

The thought of St. Augustine is like an ocean on which the ships of our thought can venture. There are in it the whirlpools and quicksands from which we withdraw in revulsion, but there is also the light shining from an infinite cloudland on its wide horizon; there is in it the mystery of the sea, rejoicing continually before its Maker.

—David S. Cairns, in *The Image of God in Man*
(Philosophical Library)

RIGHT OR WRONG?

The Doubting Thomas has long been bewildered by the fact that there are so many religious groups each of which maintains that it is right and very often insists that all others are wrong. It simply does not seem to make sense. On the other hand, if each group were to maintain that other groups were just as right, that would not make sense either.

—Russell P. Davies, in *The Doubting Thomas Today*
(Philosophical Library)

NO FUTURE?

Many years ago, an undergraduate of Trinity College, Dublin, stood before a notice board anxiously scanning the list of results of the final degree examinations. To his immense relief, he found his name among those who had won high honors; and he rushed off to share the news with his tutor, who knew it already.

His tutor was a distinguished scholar and a well-known Dublin wit. He entertained the hope that his pupil would devote himself to classical studies and had predicted for him a notable career.

"Well, my boy," he asked, "and what are you going to do now?" The young man replied that he had decided to become a missionary and hoped, after further study, to go to India. "Good God, Man!" exclaimed the tutor. "You can't do that! *There's no future in it.*"

There have always been people who have said of the Christian world mission that there is no future in it. There are many who say so today. And they are not only those who sit in the traditional seat of the scornful. They include the considerable numbers—within as well as without the church—whose hope for the future has been badly shaken.

—Charles W. Ransom, in *That the World May Know*
(Friendship Press)

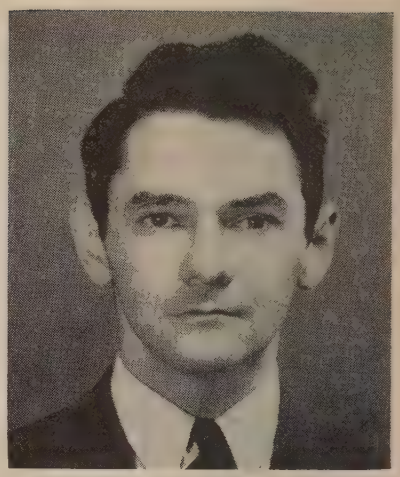
NECESSITY

Democracy requires independent citizens to pool their information and arrive by exchange of opinion at common decision about the common good. . . .

—Eduard Heimann, in *Christian Faith and Social Action*
(Charles Scribner's Sons)

What Makes a Minister's Library?

By DECHERD H. TURNER, Jr.



The librarian of Bridwell Library, Perkins School of Theology, Southern Methodist University, believes that no volume is actually a part of the minister's library that has not been chosen with care and met a definite need in his study. In this article he indicates three problems faced in choosing books.

THERE ARE three primary problems that face a minister in building his library. One is psychological; another is a matter of taste; and a third is a matter of time.

The third, the matter of time, can be disposed of quickly. A good minister will be building his library all of his life. His work in refining his collection will end only when his pilgrimage is ended.

The psychological problem can in one sense best be described as developing a sales resistance and independence of choice in the face of the high pressure sales methods used by the booksellers in our field. In an article in *Publishers' Weekly*, a publishing house vice-president wrote of the method of pushing sales that is typical of all such efforts:

"Today each new title issued by the religious book publisher must have its own special promotion plan. Such a plan may include news releases, sometimes issued months in advance, sometimes not until publication date. In the case of a new religious book we are publishing in March by a Hollywood star, the first news release had to go out last October, upon the signing of the contract, when it could be considered hot news by the columnists. Posters, special display pieces, giant books, imprinted circulars, syndication rights, condensation rights, autographing parties, bonus book offers, pre-publication prices, are some of the ideas that may be included in a religious book promotion plan. More and more the religious book publishers are making use of the special publicity services offered by such able people as Dick Taplinger, Benn Hall, and others. It takes planning and money now to sell our religious books but we have a much higher percentage of new titles that are reprinted and sell not two, three or five thousand, but fifteen, twenty-five, or fifty thousand or more" (*Publishers' Weekly*, Feb. 14, 1953, p. 871).

When it is realized that this increased salesmanship is applied to a good portion of the items published in our field altogether with the figures of publication in our field, one can begin to feel the weight of the sellers' propaganda that faces a conscientious buyer each year. The over-all picture of publication is one of continued increase in the number of titles and new editions published each year. Some representative figures of the past hundred years of publication give this type of picture:

1869	334 titles
1900	448 titles
1922	593 titles
1931	786 titles
1937	811 titles
1940	843 titles
1945	438 titles
1949	720 titles
1951	731 titles
1952	794 titles

Increased publication and increased salesmanship have gone together. This has not been accompanied by a concomitant increase in the calibre of publication. Also, of course, this is to take no cognizance of the fact that Great Britain published 1,003 titles in the field of religion in 1952.

When the critic meets the total picture of publication over the immediately past period, the plight of the collector is heightened in bold strokes. Writing in *The Saturday Review* recently (Feb. 21, 1953, p. 48), Kenneth D. Miller after speaking of the significance of the publication of the Revised Standard Version of the Bible and *The Interpreter's Bible* says, "One must confess to a sense of disappointment as to the rest of the religious books published in the past year. Comparatively few are worth more than a casual reading. All too many are not worth reading at all." Later he concludes, "So it has been a lean year for religious books, except for the new Bible. But that alone would make the past year of religious publication memorable."

Remember, Mr. Miller's description of "lean" was applied to quality; on the side of quantity, it was one of the more lush years in our history. In one sense then the issue is joined. It might seem a waste of time on the part of some to spend this amount of effort to establish the case of excessive abundance on the one hand, and poverty of worth on the other. But, religious publishers and their sales managers have taken advantage long enough of the feeling on the part of many that if it is a religious book, it is a "good" book.

That this is not so is recognized by many. Nevertheless, even recognizing this fact, the high-powered sales approach puts a tremendous buying pressure on the minister with relatively little concern for ultimate worth.

Accompanying this buying pressure, while not organically a part of the sales pressure, is the publication of "lists of best books" from time to time. This in itself is a worthy and noble endeavor. To sort the wheat from the chaff in any field requires effort and the conscious application of some standards of worth. Nevertheless, this in itself can become a powerful psychological selling force.

In the same issue of *The Saturday Review* in which the critic could write that 1952 was a "lean year for religious books," the "Religious Bookshelf" (pp. 61-63) presents a "highly selective but representative checklist of religious books published during 1952 and thus far this year." On examination, it proves to be a list of 89 titles, representing a total cost of $343.60. The list is a good one, but it does not contain the Revised Standard Version and only lists Volume

X of *The Interpreter's Bible.* It makes no provision for such elementary contemporary items in other fields such as the *World Almanac* or *Information Please Almanac;* neither does it provide for any of the vast back list for which any collecting minister is searching.

In fairness to the list, it should be said that it is only a list of books published in 1952 and so far in 1953. From the buyer's standpoint, this type of endeavor puts him on the psychological defensive. The imprimatur of "best" or "highly selective" are labels that are seductive. Resistance to a list published by the best seminaries and schools of religion in the country does not come easily. Regardless of the source, such lists can be dangerous for the health of your library.

Another psychological barb that enters into consideration, particularly in our field, is professorial and professional enthusiasm for certain "name" writers. This type of guidance is welcomed; it is also to be tried before the bar of your own good sense and in the light of the standards or principles that you have adopted for the construction of your library. Failing to meet the later tests, such recommendations are to be bypassed temporarily and sometimes permanently.

The other facet in building a library is the more constructive one of taste. Under this appellation, we lump all the problems and principles of selection.

Book selection is subjective, not objective. "Lists of best books" have been representative of the many attempts to make book selection objective. But no matter by whom and for what such lists are drawn, they ultimately defeat their own purpose. Such produce a dulling uniformity. A man's library is the one remaining place for the expression of his rugged individualism, his revolts, and his devotions. It is also, to paraphrase Carlyle, his university.

All the problems recently listed under the heading of "psychological problems" form a common union to make the minister's library dull, colorless, and devoid of personality, even if it does in this fashion contain the "best books." Parenthetically, it might be added that religious book clubs are filling ministers' libraries with a common core of dust collectors and shelf decorations. General usage beyond this would be criminal.

Literary Brahmins always tend to speak as though book collecting, or library building, were perfectly understood. If a man wants a book and can find the means to supply the want—or, if on the other hand, his friends and acquaintances give him some books—it would follow that his library is formed. Of course, the necessity for some type of arrangement is acknowledged, and they would usually plug for a special room in the house to contain the books, thus forming the library. On the other hand, a man might buy from good lists, like filling the blank spaces in a stamp album.

All these and their related conceptions are not the way to build a library. Any mature person can buy books, or accept gifts of collections, or check an author's bibliography. But, this in itself does not make a library. It does constitute a group of unrelated objects and objectives out of which some order might come. So-called collections built in this fashion alone, collections built because of enthusiastic, but meaningless reviews or blurbs on the jackets, are only accumulations, and the fact of their religious intent or treatment does not translate them into a library.

Book collectors and good library owners are made and not born. "Hereditary bibliophily is of the rarest occurrence in history, and the exceptions are so pitifully few that even Mendel would have labelled them as sports rather than as instances of the inheritance of acquired characteristics."

One selects and reads best when the stock is approached from the simple subjective tests of *a*) what will this book do for my immediate needs on the one hand, and *b*) what will this do for my long-range plans on the other. What today is vital and interesting, might tomorrow be insipid and tiresome. Again, the same that is dull today might regain its lost glamor in the light of next year's demands. This is why, of course, that the institutional library must be consciously catholic in its buying program. Yet, the minister's buying and reading program is never at any moment catholic, even if in the ultimate result it is.

What our long range plans are will be shifting in external emphasis day by day, even if basically an even tenor remains. Without further excursion into philosophic precept, we can say that the reader and his library meet in an "existential" relationship. Ultimately, the best books for you are the ones that answer the demands of your taste and obligations as of the moment.

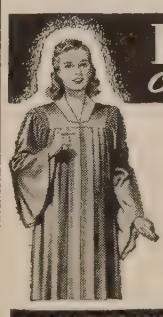
Yet danger rears its ugly head in a too literal acceptance of the tests of subjectivity to buying and reading. Subjectivity can too frequently mean in our culture a relaxed supine usage of books as substitutes for thought and work. Subjectivity should not mean this, and in the building of a good library it does not.

The subjective principle in book selection is that quality of intellectual interest that distinguishes you from all the rest; that proud quality which is satisfied only when it has exhausted all the material that is available on a particular facet of your work; that pride of ownership which makes of each book a friend, well known both in heredity and applicability. When a man knows each book on his library shelves intimately; when it has become an integral part of his intellectual equipment, then he has a library.

A library is never a matter of size. Two books can form a good library; so can two thousand. If a man's books have been chosen in the light of the standards that are intimately his own; if he has purchased a book because he desired it with the same passion that he desired the embrace of his wife; if he keeps it along with others chosen in the same manner in the most honored spot in his lodgings, then that man has a library.

Building a good library is in itself one of the most taxing and strenuous of intellectual endeavors. In addition to a judgment on the calibre and contents of the volume, there are the related problems of ascertaining who the author is, what called forth the book, where it stands in the whole picture of publication, its superiority over other items in the same area, its condition in binding, paper, and type.

Because a man has written a good book previously, it does not automatically mean that his name on the title page assures a good successor. In fact, most people have only one book in their souls, and the production of five, ten, or fifty titles does not alter the foregoing. Publishers are notorious for pushing a successful author of one good volume to squeeze the sponge for as many successive drips as possible as long as his name continues in the book box office.



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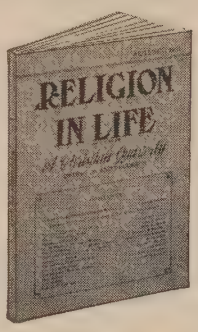

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You will be especially interested in the symposium featured in each issue. In the current issue, for example, Harold A. Bosley, Charles D. Kean, and Waymon Parsons discuss "The Communication of the Gospel to Our Modern World."

You will also appreciate *RELIGION IN LIFE*'s discerning reviews of significant books.

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This does not mean to say that a man cannot write several good books. What is meant is that each book must be judged separately, and if it does not measure up to standards established for your library, then regardless of authorship, pass it up.

In other cases, this extra-bibliographical data might produce more intellectual content than is contained in the volume itself. The tensions of world politics, religious fervor, or controversy, and a knowledge of their workings as they produced a particular volume might be far more value than what is contained in the volume itself. Needless to say, such judgment cannot be made by picking the book out of a publisher's catalog, or off a sale counter.

No book should be bought if it is not consciously wanted. The good library builder is one who carries with him a feverish desire for the possession of certain volumes. Just how does he come by this desire? Such analysis can only be hypothetical, but hypothesis can be illuminating.

It can happen in this fashion: an author or title is listed in a sales catalog, it appears in a footnote, or bibliography, or its existence is verbally transmitted. In some fashion it breaks into the consciousness of the prospective purchaser. This is only the beginning. Encyclopedias are checked for the life and bibliography of the writer. Other books are looked into for light that can be shed on the writer and his purpose.

It is not at all inconceivable that a book or books might be read for the specific problem of deciding on the purchase of another book. This can be accompanied by, or followed by, or preceded by the reading of the actual volume in question itself. If at all possible, no book should be bought until it has been read before. The resolution of this anomaly lies in borrowing it from an institutional library. On this score, ministers should have little trouble. Even the minister banished to the most remote circuit can usually bring the volume to him by mail from one of the several good circulating library systems available to him.

After a combination of the above has been completed, the book will have meaning. If it fills the qualifications the minister has set for his collection, then the search for availability has point, and the dealers' catalogs become the key to infinite study. When the happy goal of ownership is achieved, a new member of the household has come. With pride the owner shows it to his friends with fond tales of its place in intellectual life.

Recent Books on Pastoral Care

A Review by CARROLL A. WISE

THE SUBJECT of love becomes the focal point of our attention in a book edited by Ashley Montagu entitled *The Meaning of Love*. He is the author of a recent, controversial work in which he propounds the thesis of the natural superiority of women. The present book contains the viewpoints of psychologists, sociologists, psychoanalysts, and a theologian on the subject of love—human and divine.

Social scientists today are as concerned with love quite as much as the Christian clergyman, and this would be a good book for a clergyman who wants to discover what other disciplines are saying. Perhaps a reading of it would be helpful before that next sermon on love is preached!

When You Marry, by Evelyn M. Duvall and Reuben Hill, is the answer to the pastor's need for a book that will be helpful to young people before marriage—not just before, but a number of years before. The book is delightfully written and arranged, and pertinent cartoons add to the natural spice of the subject.

It would be a fine basis for a study course with youth groups in the church, and the book can be heartily recommended for reading by young people who are old enough to date. The present volume is a revised and enlarged edition of the earlier work by the same title.

Along the same lines, but on a more sophisticated and scholarly level, is *The Marriage Handbook* by Judson T. Landis and Mary G. Landis. This book is aimed more at those just about to be married or already married. It deals not only with the sexual aspects of marriage, but also with such problems as finances, family planning, and religion.

The volume contains a great deal of material from research in various phases of marriage. It would give excellent background for the pastor who is to give a series of talks on either married or unmarried groups. It is also to be recommended to young people who want to do some serious study of marriage.

The Cana Movement within the Roman Catholic Church has as its purpose the indoctrination of married couples with Catholic ideals of marriage. A pamphlet, *The Cana Movement in the United States* by A. H. Clemens, discusses the nature of this movement and its growth. Some Protestant pastors would be interested in this program.

Still on marriage, but in a different vein, is *Whom God Hath Joined* by David R. Mace.

This is a book of devotions for married couples. It is organized into daily readings for four weeks, including scripture, meditation, and prayers. It covers both sexual and nonsexual relationships in marriage with a deep sense of Christian dedication. This book would be helpful to any couple who would read it in a genuine devotional mood.

Children of Divorce is a rather ominous title for a book. It suggests tragedy. But J. Louise Despert, a child psychiatrist, has written with such genuine warmth and understanding that one is lifted by reading these pages. To be sure, she deals with tragedy but with a redemptive attitude.

Through the skilful use of case material she pictures the problems that both parents and children face, and some of the necessary procedures for the solution of these problems. Apart from the problem of divorce, the book is a fine study in the psychological aspects of parent-child relationships. A final chapter, "Love Is Enough," is a gem. Anyone dealing with children could profit from a reading of this book.

We move now into a series of books dealing with more technical psychological problems. It has been known for some time that emotional problems affect the learning process. Some students are driven to great success in study while others are seriously inhibited by emotional conflicts. *Emotional Difficulties in Reading* by Beulah Kanter Ephron gets at this second problem.

By the use of case material through which we see the underlying threads of emotional difficulties unwoven, the author gives us not only an understanding of emotional difficulties in reading, but also of the kind of therapy through which they may be removed. This book would be of special interest to those pastors who work with students. This book should be read by all teachers.

The Yearbook of Psychoanalysis, Volume VIII (1952), edited by Sandor Lorand, comes to our desk again. This is a compilation of articles selected from the journals in the field because of their special contribution or interest. Though rather technical, the volume furnishes an authoritative view of the current thinking in psychoanalysis.

A book that moves close to the area of the clergyman but not into it is *Psychoanalysis and Social Work*, edited by Marcel Heiman. After a clear and illuminating discussion of basic theory, the authors, all outstanding authorities, discuss its application to various aspects of social work.

There are interesting and helpful chapters on work with families, with children, adolescents, the physically ill, and the aged. Ministers whose work brings them in close touch with social agencies or who have a special interest in some of these areas will find this book helpful.

Two movements are becoming apparent today in regard to psychoanalysis. One is attempting to relate psychoanalysis to scientific psychology, largely of the experimental school. Another movement is attempting to relate psychoanalysis and religious thought. Now comes a book attempting to relate all three! In *Psychoanalysis and Personality*, Joseph Nuttin, a Belgian priest and professor of psychology at the University of Louvain, attempts a synthesis of psychoanalysis, psychology, and Catholic thought.

In this he attempts to work out his own theory of normal personality, which, of course, is in harmony with Catholic theology. The author has a broad knowledge of American psychology and psychoanalysis, and has given us a stimulating book.

The work of C. J. Jung still commands the thought of scholars, even though his influence among therapists has greatly diminished today. In *Jung's Psychology and Its Social Meaning*, Ira Progoff has given us a good introductory statement of Jung's ideas and has attempted to relate these concepts to a dynamic view of society and history. Pastors who have some familiarity with Jung or special interest in his interpretations of human nature will find this

book of interest for background study.

The idea of first aid is familiar to all. Now comes a book for which many have asked, *A Manual of First Aid for Mental Health in Childhood and Adolescence,* by Sidney L. Green, a psychoanalyst, and Alan B. Rothenberg, a writer. Written in clear, easily-read style, it deals with many of the emotionally painful experiences of childhood and youth, and indicates what can be done by way of temporary relief. Some of the situations covered are death of a close relative, fear of animals, sexual experiences, stealing.

In each situation there is a discussion of the problem, a list of do's and don't's and a concrete case to illustrate the discussion. This book could be very helpful to many parents who mishandle situations because of lack of knowledge.

A book that stands by itself in this month's collection is *Paths of Loneliness,* by Margaret Mary Wood. This is a study of the isolated individual in modern society, and there are many of them. Some of them are in our churches and in our communities. In this book there is a breadth of scholarship, a knowledge of the literature, and a sensitivity to human need in our time.

Here is a problem, one answer to which is to be found in that church which has really achieved a sense of Christian fellowship. A reading of this book should certainly make the preacher more sensitive to human need.

In a still different vein than any of the above, but dealing with lonely people, are our last two books. One of them, *The Gospel on Skid Row,* by Frank Jennings, a British preacher, is a series of stories of conversions of individuals who were inhabitants of skid rows in some of our large cities.

The final book and one that every preacher ought to read is *Twelve Steps and Twelve Traditions* (author anonymous). This volume deals with the basic principles of Alcoholics Anonymous. This movement is basically religious, and since it is doing far more for the alcoholic today than is the church, it deserves the serious study and co-operation of every minister.

The principles outlined in this book are applicable to many situations other than alcohol. A reading of it should help the pastor in his preaching and his work with people.

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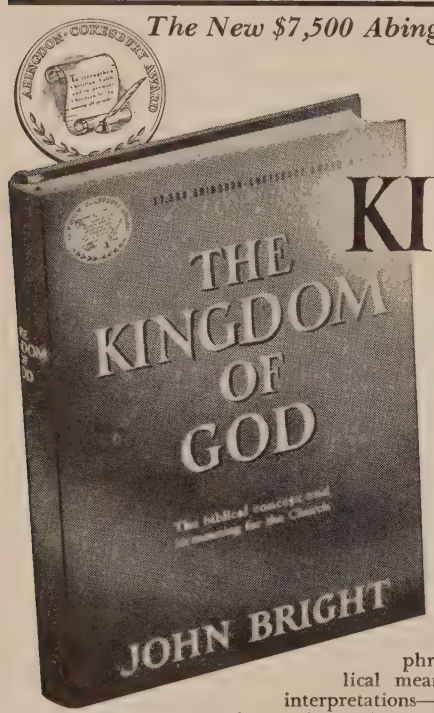

THE KINGDOM OF GOD

by JOHN BRIGHT

Professor of Hebrew and interpretation of the Old Testament, Union Theological Seminary, Richmond, Virginia

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THE CANA MOVEMENT IN THE UNITED STATES, by A. H. Clemens. Catholic University Press, 54 pp., 75 cents

WHOM GOD HATH JOINED, by David R. Mace. Westminster Press, 93 pp., $1.50

CHILDREN OF DIVORCE, by J. Louise Despert. Doubleday & Co., 282 pp., $3.50

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THE YEARBOOK OF PSYCHOANALYSIS, VOLUME VIII (1952), ed. by Sandor Lorand. International Universities Press, 383 pp., $7.50

PSYCHOANALYSIS AND SOCIAL WORK, ed. by Marcel Heiman. International Universities Press, 346 pp., $5.

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THE GOSPEL ON SKID ROW, by Frank Jennings. Fleming H. Revell Co., 159 pp., $2.

TWELVE STEPS AND TWELVE TRADITIONS (author anonymous). Harper & Brothers, 192 pp., $2.75

Pamphlets received but not reviewed:

From the Public Affairs Committee, 22 E. 38th St., New York, N. Y.

Let's Work Together in Community Service, by Eloise Walton.

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Mental Health—Everybody's Business, by Katherine Glover.

Doing Something for the Disabled, by Mary E. Switzer and Howard A. Rusk.

From Science Research Associates, 57 W. Grand Ave., Chicago, Ill.

Your Problems and How to Handle Them, by Hermann H. Remmers and Robert H. Bauernfeind. (Junior)

What You Should Know About Communism, by Alfred G. Meyer. (High school)

REVIEWS

Man as Subject

THE IMAGE OF GOD IN MAN, *by David S. Cairns. Philosophical Library, 256 pp., $4.50*

Any book written in the conviction that the Christian understanding of the dignity and worth of man, as grounded in God's love and purpose for him, is the chief bulwark against "the cynical brutality of the totalitarians" deserves attention. The chief purpose and real merit of Mr. Cairns's book, however, is not to be found in any comparison of conflicting ideologies, but rather in a setting forth of the real meaning of the image of God as the doctrinal core of Christian anthropology. And he undertakes the task by means of discriminating historical studies.

To begin with, the author argues effectively for the fundamentally biblical character of the doctrine of the image of God (as over against Nygren's view that it is a Hellenistic intrusion). But rather than speak of a single biblical doctrine, Cairns distinguishes several meanings. The Old Testament understanding is one of the universal humanity of man and the sacredness of man's life just because he is made in the likeness of God (image and likeness meaning the same thing—an image that is revealed even through the sin of man).

This same idea occurs also in the New Testament, but here the characteristic senses of the term are: the image of God as perfectly revealed in Christ and the image of God as the likeness into which believers enter through faith in Christ. Rather than conflict with each other, these characteristic doctrines of Old and New Testaments supplement each other in their emphases, respectively, upon the creative and redemptive work of God.

In discriminating studies this author takes us through the treatments of the image of God idea is Irenaeus, Clement of Alexander, Athanasius, Augustine, Aquinas, Luther, and Calvin. Then follow two illuminating chapters on the anthropologies of Brunner and Barth. The differences between these two contemporary theologians are exhibited with both sensitive appreciation and fine critical judgment. Cairns's own point of view is substantially that of Brunner. Indeed, readers of *Man in Revolt* (Westminster Press, $6.00) will recognize at once the measure of his acknowledged indebtedness to Brunner. Perhaps Cairns's most important modification is his view that man's existence is more than mere act or decision; in an important sense man has *being* as a subject.

Two chapters of probing criticism of Marxism and Freudian views of man round out this solid and rewarding study—a book much too rich for adequate summary in a short review.—***Edward T. Ramsdell***

Affirmations of Faith

CHRISTIAN FAITH AND THE SCIENTIFIC ATTITUDE, *by W. A. Whitehouse. Philosophical Library, 147 pp., $3.75*

We may say all we like about the reconciliation of science with religion. The fact is that for the most part the reconciliation is negative. They keep from fighting by keeping out of each other's way. Science concerns itself with one type of evidence and religion with another. Yet this gentlemen's agreement to respect each other's domains cannot be maintained indefinitely. Ever so often they make statements about a common reality. When they do, we find differences of opinion about the extent to which these statements can be made to agree.

The fact that these differences are as sharp as they are must trouble every thoughtful person. It would seem that the real issue has never been satisfactorily analyzed. Of course, it is true that we are governed in these matters partly by our temperaments. One person is convinced by evidence that fails to interest another. But rigorous analysis of the problem itself is a need recognized by both sides.

Mr. Whitehouse has an unusual background for an attack on this whole question since he is both a Cambridge mathematician and an Oxford theologian. What he does in effect is to give us the kind of statement of Christian belief that Karl Barth might have given had he been trained in the natural and mathematical sciences. The result is a discussion that lacks Barth's assertiveness and gains much in appeal by its Christian and scientific humility.

The difficulties for belief are not glossed over. I found the book very suggestive, though in honesty it should be added that it was hard to follow the author in his effort to make plausible some of the beliefs that a literal reading of the Bible seems to require.

In my judgment it is better to look for the claim of God in the general authority exerted on our lives by truth and reason than in revelation of a "special" sort. But anyone who is at all concerned with the problem of religious knowledge will read this book with profit.—***J. S. Bixler***

Interpretations of Human Evil

GOOD AND EVIL, *by Martin Buber. Charles Scribner's Sons, 143 pp., $2.75*

This is another thought-provoking volume from the author of that very influential book among existentialists, *I and Thou* (Charles Scribner's Sons, $1.00). The first sixty pages consist of comments on five of the psalms. As in all of his interpretations of biblical utterances, Buber gives an existentialist turn to his remarks. The "wicked" in the Seventy-Third Psalm "do not truly exist." When the psalmist says, *Then understood I their end* (vs. 17), he does not refer to their destruction at the end of this earthly life. Rather he means to say that they shall "inescapably experience their non-existence."

The entire account is made confusing by the different senses in which Buber uses the term "existence." Men do not possess existence. They merely share in it. Yet it is "existing man who dies into eternity as into the perfect existence." One who does not really exist "commits with his existence the lie against being."

Much is said here about what I should call a meaningful life and what Buber calls "existence." But he allows no reference to the next life to enter his account of the Seventy-Third Psalm. Death breaks the individual. "Separate souls vanish, separation vanishes." This destroys the possibility of any enduring meaning for an individual soul. And the result is that he who set out to encourage a meaningful existence has ended up by destroying the ultimate grounds of it.

In treating of "good and evil" Buber is not concerned with the metaphysical problem of evil. Here again he thinks existentially. He intends to give "no more than an anthropological definition of good and evil as . . . it is revealed to . . . retrospection." He offers two interpretations of human evil, one rooting in the Genesis account of Adam and Eve, Cain and Abel, the other suggested by Persian mythology.

According to the former, evil comes from indecision. People slip into it because their imagination distracts them from the one great allegiance. According to the latter, evil comes from deliberate and set choice. This is the "lie against being."

There are some insignificant insights along the path of his analysis of the two interpretations of human evil. One of these is the application of Kierkegaard's idea of retracing the steps over which we have traveled in order to find our way again. This is very different from the "self-analysis" of modern psychology. For here the task is to call to mind what has been remembered rather than what has been forgotten.

But this applies only to those who fall into evil by default, from indecision or incomplete decision. Those who fall by deliberate surrender to evil cannot retrace their steps in the manner indicated above—not even after conversion. For such people devise too many disguises of their real motives. The only alternative to both paths leading to evil is in the wholehearted direction of one's soul toward God. In this way "man authenticates himself."

On one side, Buber lends support to those who hold fast to the great Christian doctrine of conversion of crucial decision and commitment. But his analysis here is weakened by two things. First, as we should expect in the case of a thinker not much influenced by the New Testament, grace does not figure sufficiently into the process. Secondly, "evil" is too closely identified with non-being and not enough with moral defection.

In general, it is not unfair to say that Buber turns the Old Testament into a book about non-being in contrast to being, time in contrast to eternity, rather than about sin as moral rebellion in contrast to God as absolute righteousness. He does well to point to the former. But he greatly weakens the biblical perspective by neglecting the latter.

This book is stimulating. It is suggestive. And in that it fulfils one of the purposes of such a volume. But I always regret to see an author throw out onto the public thoughts that are not fully clear, terms that lack complete definiteness, and arguments that are left at loose ends. This is the ever-present curse both of philosophy and theology.

To be sure, there are always those who say, "Consistency is the bugaboo of small minds." But nobody can really mean that. For to be consistent means nothing more than to make up one's mind not to say both "yes" and "no" to the same statement. Even this one principle would do wonders in contemporary writing if it were resolutely employed.—***Mack B. Stokes***

The Church's Book

THE FORMATION OF THE NEW TESTAMENT, *by H. F. D. Sparks. Philosophical Library, 172 pp., $3.*

I do not know of any book of similar size that gives as complete and sensible a view of the formation of the New Testament as this one. The work is backed with solid scholarship at every point, although the reader is not diverted from the argument by names, books, and elaborate footnotes.

The issues concerning every major question are stated clearly and the leading lines of evidence for varying solutions offered, with a competent judicial appraisal of the evidence, and conclusions that are balanced and cautious. The content of each New Testament book is admirably set forth in succinct form in simple, readable language. The relevance of the New Testament for today is often indicated. All in all, this is an admirable job of communicating in non-technical form the major results of recent New Testament study and should be widely used by pastors and interested laymen.

The only quarrel I have with the book is in the two and one-half page prologue and the two-page epilogue. In these the writer states that he has written to indicate that the New Testament and the church belong together because "the New Testament is the Church's book." Rightly understood, we agree. But when the implications of this are drawn, and the author boldly asserts that "whatever authority attaches to the New Testament is not inherent but rather derived directly from the Church," this reviewer finds himself in disagreement.

There is a sense in which the church produced the Bible, but in a profounder sense it was the gospel that produced both the church and the Bible. It was because the New Testament enshrined the gospel by which it was both born and nurtured that the church set it up as authoritative over herself.

Two distinctions must be made here. There is a difference between the *temporal* order and the *real* order. Temporally, the church antedates the New Testament; in reality, the gospel enshrined in the New Testament antedates the church. Secondly, there is a difference between *giving* authority and *recognizing* authority. In developing an authoritative canon of scripture, the church did not thereby confer authority on these books; it rather recognized an authority already there. By the very fact that a *closed* canon was developed, the church indicated that she herself was not the giver or the bearer of authority, but was constantly under the judgment of the gospel enshrined in these canonical books.

The New Testament is "the Church's Book" in the sense that it can be understood and interpreted only from within the church. But to derive its authority from the church rather than from the Holy Spirit is to make the church rather than the Bible the final arbiter of truth. To this the Reformers said, No! And to this we must continue to say, No!

For a time Protestantism lost the church. It was rediscovered through a new understanding of the New Testament. Our danger now is that the New Testament that helped us rediscover the church will in turn be swallowed by the church. God forbid! History indicates that it is easier to rediscover the church in the New Testament than it is to rediscover the New Testament when it has been swallowed by the church. If there is any question, ask Luther and Calvin!—***Donald G. Miller***

Ideas and Ideals

THE PHILOSOPHY OF THE OLD TESTAMENT, *by Charles H. Patterson. Ronald Press Co., 557 pp., $5.*

It is a tribute to the importance of the Old Testament that a professor of philosophy at the University of Nebraska has taken the time to write a comprehensive book on the subject. He writes with the conviction that "our culture is indebted to Isaiah and Jeremiah no less than it is to Plato and Aristotle" and that it is high time for educated people to become acquainted with "the Book Nobody Knows."

In outline, the book follows the general pattern of standard Old Testament introductions, such as that of Bewer or Pfeiffer—beginning with early traditions, moving through the Yahwist and Elohist narratives to the classical prophetic writings, and on to the legal, poetic, and apocalyptic literature of Judaism. The author also includes chapters on the Apocrypha and Pseudepigrapha, which accidentally makes the term "Old Testament" more inclusive than any customary definition.

At the outset I was surprised at the title of the book, and this surprise was heightened when I read the author's

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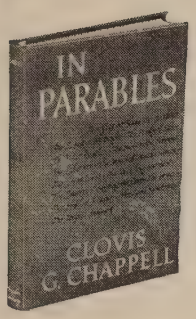

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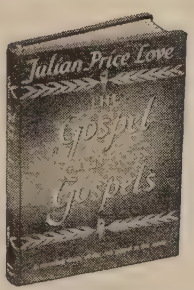

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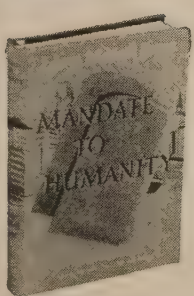

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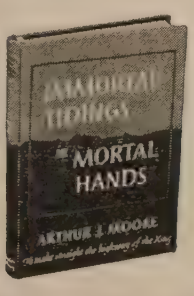

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candid admission that "the prophets were not philosophers." As the book progresses, however, it turns out that the prophets and writers of the Old Testament were philosophers in spite of themselves.

Following the critical orthodoxy that had its heyday in the late nineteenth and early twentieth centuries, the author finds the major contribution of the Old Testament to lie in the "ideas" and "ideals" that it contains, and thus in an intellectual development that reaches its crest in the insights of Second Isaiah or the philosophical wrestling of Job.

This leads to many curious interpretations as, for instance, when he construes Hosea's words, *My people are destroyed for lack of knowledge* (Hos. 4:6), to mean that "the obligation for clear and correct thinking in the field of religion is one of the most important emphases in the Book of Hosea." According to Professor Patterson, the primary focus of attention is on the "nature" and "attributes" of God, from which proceeds the understanding of man's nature and the meaning of history.

Professor Patterson contends that, unlike the Greeks who turned outward to the objects of the natural world, the Hebrews "took their cue from the inner experiences of human beings." What he fails to emphasize is that these "inner experiences" were related to "outward" events in the life of the community, pre-eminently the Exodus that was the center of Israel's historical memory.

The God of the Old Testament is not the God of the philosophers, as Pascal rightly remarked, but the God of Abraham, Isaac, and Jacob—the God who brought his people out of the land of Egypt. In this connection it is unfortunate that the author did not have access to the form-critical studies of Martin Noth and Gerhard von Rad, or G. E. Wright's monograph, *The God Who Acts.*

The commendable passages in this book articulate the results of the best liberal scholarship of the past generation or so. Nevertheless, this philosopher's close adherence to this scholarship brings to light the strain of rationalism which has governed much biblical criticism. It is unfortunate that the author insists that those (like Tillich) who take a different view of the validity of reason as an instrument in criticizing biblical views are involved in a "revolt against reason."

My reaction to this book is that it is not rational enough—that is, it does not present the faith of the Old Testament in its own native terms but superimposes a point of view that is much nearer to Plato and Aristotle than to Isaiah and Jeremiah.—***Bernhard W. Anderson***

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by NORMAN SNAITH, D.D. A study of the book of Hosea by the tutor in Old Testament language and literature at Wesley College, Leeds.

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World Religions

WAYS OF FAITH, *by John A. Hutchison and James A. Martin, Jr. Ronald Press Co., 511 pp., $4.50*

The authors of this book are excellently trained and teaching in the field of religion in two of the nation's leading small colleges. Both are Fellows of the National Council on Religion in Higher Education and personal friends of this reviewer.

It is therefore a pleasure to be able to say that the book strikes me as a superb text for college courses in the field of religion. It is also a most informative and instructive statement for use by pastors and by alert and interested adults who would like to get an authentic, clear, and balanced presentation of the great religions of the world, particularly those of our Western civilization.

The work is done by scholarly men fully informed on the latest developments, research, and reflection in the field of religion. At the same time, the authors have had the good judgment and discernment to leave out of their book all appearance of laborious technical considerations, though to the informed reader, their technical competence is clear.

This book is distinguished by the emphasis on essentials. The style is

clear and easy to read. The book is further characterized by its balanced and earnest tone, free from dogmatism and sentimentalism. Its basic purpose is to describe and interpret the great religions of the world rather than to criticize and evaluate, though the book also offers appropriate criticism and evaluation. For the college student, the college graduate, and the active minister, this book is highly informative, and will contribute much to dispelling ignorance and misunderstanding.

While the book deals with the great religions of the world, it is particularly relevant to our Western minds because its great emphasis is on the Hebrew-Christian tradition in its varied forms.

My evaluation of the book is overwhelmingly favorable, and I recommend it most heartily to all persons interested in an authentic account of the religions of the world.

Yet a few unfavorable details are worthy of note. First of all, on page 479, it appears that the word "not" was accidentaly deleted. It should have been included in this sentence: "Assumption there always is, but it need *not* be arbitrary."

From page 327, I get the impression that Roman Catholic political theory is unambiguously democratic. This is scarcely so. One can see this very clearly, for example, by turning for himself to another famous Catholic work by John Ryan and Francis Boland.

On page 479, despite what appears previously to be quite adequate understanding of the criterion of coherence as a test of religious truth, the authors manifest some misunderstanding of this criterion when they say: "We do not accept the coherence theory as a wholly adequate theory of truth, because philosophical systems are forever encountering new, brute facts, being shattered upon them, and rebuilt in the light of them."

Surely some of the most famous and competent thinkers who advocate the coherence theory would be among the first to insist on this characteristic of experience and on the need therefore of *constantly rethinking* our theories in the light of the ideal of coherence. Brightman, for example, was untiring in his insistence that philosophizing is, as Hegel says, "an unending task." The ideal of coherence never lets us rest, both because we are subject to error in our thinking, and because of the truth that new facts are continually swimming in upon us.

Despite what this reviewer considers certain limited imperfections of the book, he asserts his great appreciation of the superb craftsmanship of these two young philosophers and students of religions, and gladly recommends this book as surely one of the finest available for college teaching and for the reading of interested laymen and ministers in the field of religion.—***William E. Kerstetter***

Sacramentarian View

THE ATONEMENT IN OUR TIME, *by Martin Jarrett-Kerr. Morehouse-Gorham Co., 164 pp., $2.25*

Small in bulk, this book is big with ideas and comprehensive in reference to scholarly works in England and Europe. Every theological library should have a copy on its shelves for research work by students and faculty.

The author is a member of the Community of the Resurrection, a select group of notable scholars and devout Christians in the Church of England. He writes from his position in the College of the Resurrection in Mirfield. The book is a development of a series of lectures given to the students and staff of Bishop's Hostel, Lincoln, England.

The wide reading done in preparation for the lectures and the book is evidenced in the list of one hundred sixty-one proper names given in the index. Of the whole number only four are from the United States. This fact makes for part of the difficulty for American readers.

The writer has his Anglican fellows in mind throughout the treatment. I should think with W. Norman Pittenger that every Anglican priest would find these pages stimulating and exciting. The book would be valuable for Protestant ministers who would like to understand Neo-Catholicism. Here is high churchmanship, the full sacramentarian point of view, and a very devout concern for the church as the Body of Christ. The Mass is the supreme act of worship and is here given its central place in religion of the objective sort.

A fine sample of the treatment appears in this statement:

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Catholic view cannot be properly understood unless it is seen as utterly *eucharisto-centric:* that is, unless our critics are fully aware that daily in the Mass we believe there to be a 'microcosmic' enactment of the whole movement out from God to the world and back from the world to God."

The author recognizes the difficulty of his position for Protestant readers, since they do not understand the validity of the *ex opere operato* theory of the sacraments. The point of view maintained throughout the book could better fit into the thought of Roman Catholic priests than into the theology of Methodist preachers.

Yet, if any Protestant minister is zealous to feel the pulse of High Anglicanism at its best devotion and piety, I believe he would find this little book a splendid introduction.—***J. T. Carlyon***

Administrative Techniques

MORE POWER FOR YOUR CHURCH, *by Willard A. Pleuthner. Farrar, Straus, and Young, 408 pp., $3.75*

This is the kind of book that I would not have purchased. I have a natural alergy to pressure salesmanship and superpromotionalism. I am fearful of all books on techniques which teach us "how" without teaching us "why." One of my own weaknesses is to tell people "why" without giving direction in "how" ends are to be achieved. There is always a danger in the implication that the mastery of techniques of influencing people will win friends and crowd churches.

One observes the ministry of a clever promoter whose success frequently is so short-lived that he is tempted to suggest as an appropriate title for most such books, "How To Fill Churches By a Man Who Has Successfully Emptied Four." The author tells us that his own favorite chapter is the one entitled "Getting More People Into Church."

The inspirational material in chapter 25 for the most part is trite. With few exceptions, the letters emphasize too much the negative aspect. The letter on page 201 suggests to the members that recently they have been sent the facts on St. Mark's Church. It then raises the question, "did you read them?" It is poor salesmanship when a man can answer the question negatively by saying "I did not," and dispose of the appeal. This same negative psychology appears in the chapter on material for the church bulletin.

In spite of these reservations, I found the book compelling, practical, and interesting from the first.

When I received the book, our church was faced with its every-member canvass for the $150,000 annual budget. I put the book into the hands of my lay chairman, with special emphasis on the section of tithing that is based on the material of Bishop Richard S. Emrich of Michigan. I found myself taking the practical suggestion of writing to Bishop Emrich and getting the detailed material suggested in the book.

The recurring references to addresses and agencies in each main section where one may write for further material seems to me to be one of the most helpful portions of the book. I know of no better book in this field than the present volume. It is an anthology of worth-while suggestions.

The book's great strength is in its ability to spell out from first to last procedures for busy pastors. Its chief value will be for reactivating and programming the city church. It will have little to say for the rural church or the growing church in a suburban area. Its material seems to have been drawn chiefly from the Episcopal Church, which has such an important responsiblity to the cities of our nation.

Those of us who live in the stratosphere of theological ideas will be brought down to earth if we are willing to take such a book seriously. The techniques here outlined, for the most part, will make us better churchmen, especially if they are not accepted as ends in themselves.—***K. Morgan Edwards***

Meaning in History?

CHRISTIANITY AND THE PROBLEM OF HISTORY, *by Roger L. Shinn. Charles Scribner's Sons, 302 pp., $4.50*

This author, head of the department of Philosophy and Religion at Heidelberg College, Tiffin, Ohio, has added another to the long list of books seeking to interpret history. He is convinced that history can only be understood in the light of "Christian convictions."

With this in mind, he has analyzed the "perspectives from history," including such figures as Augustine, Luther, Calvin, and others. In part two of this work he discusses modern viewpoints including the idea of progress, the social gospel, Marxist and contemporary Christian eschatologies. This phase of the book closes with a chapter on "the rediscovery of biblical eschatology" and another on "Toynbee's modern synthesis." The book ends with a short chapter on "Faith and the Sovereignty of God." It is, on the whole, well done. The author has analyzed several systems quite thoroughly, and others in briefer form.

His conclusion rests upon the centrality of three Christian convictions. The first is that the church is, in some sense, the promise of the goal of history. The second is the conception of eschatological fulfilment by which he means that somewhere beyond history the meaning of history must be found. From this point of view, history as such has a non-historical end or culmination. The third is the dynamic character of history. This does not mean that history is supported by inherent forces, but that "history under a sovereign God moves forward."

In part two, the so-called modern views are subjected to criticism and rejected. They are rejected because they do not meet the absolute standards presented by the author. Let me quote a brief section to document this statement. Karl Löwith in *Meaning in History* (University of Chicago Press, $4.00) is quoted with apparent approval in this statement: "The problem of history as a whole is unanswerable within its own perspective. Historical processes as such do not bear the least evidence of a *comprehensive and ultimate meaning* [my italics]. History as such has no outcome. There never has been and never will be immanent solution of the problem of history."

Shinn himself accepts an absolutist position. I submit that neither Löwith nor Shinn can vindicate his judgment. No one knows, at present, what possible outcome, if any, there may be to the human venture. Certainly no one knows enough even to talk about "ultimate" meaning in this context. He may make certain assertions, but they will be without cogency or logical compelling force.

The logic underlying Shinn's argument is the Law of Excluded Middle. In his case, this may be so stated: *Between absolute and final meaning in history and no meaning therein, there is no middle ground.* Shinn finds no final meaning in history, and therefore concludes there is none. "If there is a meaning in history, it must be a meaning which bears history, not one which unfolds and perishes with history."

But the adoption of this logic exposes Shinn to an interesting problem. He must either admit the final validity of a *philosophical* assumption—the Law of Excluded Middle—or he must admit that his system has little validity.

If he adopts the first position, he has given up the biblical basis of his system, inasmuch as Aristotle did live long before Christianity originated. If he gives up the centrality of his biblical system, then his book represents but another and perhaps interesting speculation concerning history. As I read this book, the author can do neither of these.—*William H. Bernhardt*

Methodist Rites

THE SACRAMENTS IN METHODISM, *by Robert W. Goodloe. Abingdon-Cokesbury Press, 160 pp., $1.75*

The first three chapters of *The Sacraments in Methodism* by Robert W. Goodloe hue pretty much of old-fashioned fundamental Methodism. The chapters on "The Church, Which Is His Body," "By Grace Are Ye Saved Through Faith," and the "Means of Grace" amplify Methodist essentials.

The author's chapter on "The Lord's Supper" should be used in confirmation classes. The explanations are far richer than in the average membership manual. The aids to worship are excellent, especially those on peace of mind, action, and a sense of brotherhood.

The evangelistic opportunity of the Lord's Supper must not be minimized. "Ye that do truly and earnestly repent of your sins" is still the basis for the invitation to Holy Communion. Children should be welcome at the Lord's table as this is a vital part of Christian education. The scripture, sermons, hymns, and Holy Communion must be experienced to be understood and appreciated.

As Methodists we will do well to follow John Wesley's emphasis upon "the duty of constant communion" and "the means of grace." In two long pastorates we have had our largest regular attendance at the communion service.

References to Hugh Thomson Kerr, (*The Christian Sacraments*, Westminster Press, $2.50) and Andrew W. Blackwood (*Planning a Year's Pulpit Work*, Abingdon-Cokesbury Press, $2.50) are excellent. More services need to be built around the complete idea of the life and death of Christ. The director of music in consultation with the pastor should make a real study of communion hymns.

Like all effective meetings, the communion service needs to be studied faithfully and prayerfully for maximun results with the use of table dismissals, remembering individual needs, the sick, servicemen, and the needy. Ministers should use the Lord's Supper as a real means of grace, especially for youth. With this I am in absolute accord.

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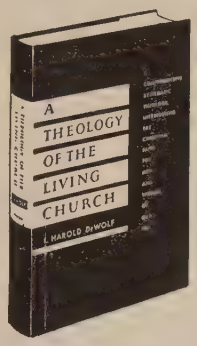

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Baptism has been and is an initiation into the Christian Church. The practice and mode of baptism has not changed significantly through the years and there is not much hope of a change. However, there should be a "religious experience" in adult baptism and this is another evangelistic opportunity. The baptism of John the Baptist is a good illustration. He preached a baptism of repentance or absolute change.

The chapters on "Baptism" show faithful research into the history and development of the sacrament. Mr. Goodloe has rendered the church a great service in giving pastors a helpful and informative book on the second sacrament of The Methodist Church. Let us disregard the mode and urge an experience.

Ordination follows the call to preach and is the final dedication to the task of the Christian ministry. The life rather than the garb is essential. Paul's letters to Timothy are required reading for every youthful clergyman.

The book is not intended to be a profound thesis. It is a helpful and most practical book for every Christian minister to possess, especially the Methodists.—***Franklin Duncombe***

From the Cloister

POWER OF GOD, *by Gregory Dix. Morehouse-Gorham Co., 96 pp., $1.75*

This fascinating book is written in the light of true and accurate scholarship with the one purpose of making the earthly mission of our Lord live in the lives of people. The reader will realize in the opening sentences that the book is the product of the cloister and not of the mad rush of the metropolitan centers of our population. It has the breath of the abbey between every line.

The author's purpose for writing the book was motivated by love of God and his love for souls. His love for God is so real and genuine that he is able to transmit it in a very realistic way in every paragraph of the seven chapters in the book. His scholarship overflows into every paragraph, and the reader is conscious from the first sentence to the last the writer is picturing something that is a part of his life.

His description of the suffering and death of our Lord is pictured in such a realistic way that to read the addresses in the spirit of prayer and meditation is to live over again the last week of our Lord before his crucifixion.—***H. S. Coffey***

Who Is Aggressor?

THE WORLD AND THE WEST, *by Arnold J. Toynbee. Oxford University Press, 99 pp., $2.*

The number one problem facing the United States today is the conflict between the Western part of the world and Russia. We are unable to believe what has already happened. After fighting with the Russians (some would say *for* them), giving them every possible support, we now find they are our enemies. After friendly relations with China for a hundred years, they are now fighting on the other side. It is enough to question the wisdom of our policy to "love others as we do ourselves." We feel justified in placing all the blame on communism for this reversal of allegiance on the part of our former friends, and lambast Russia for her "aggressor" policies.

This short book of Arnold Toynbee's is invaluable in understanding what has happened and is happening. While we feel justified in calling Russia the aggressor today, history reveals the shoe has been mainly on the other foot—that is, if we realize that the United States is a part of the "Western" world and the main power of that world today. We may not like our background.

For example, Russia has been invaded by Western armies five different times. Since the fifteenth century Western missionaries, traders, and soldiers have been pushing into Africa and Asia. Westerners have grabbed the lions' share of the last vacant lands in New Zealand, South and East Africa, and the New World. They enslaved and deported the Africans and swept aside the aboriginal population of North America.

If the West today suffers aggression at the hands of Russia and China, this is the first time. The first four chapters give the details and tell an almost unbelievable story of the dominating exploits of the West over Russia, Islam, India, and the Far East.

The chapter on "The Psychology of Encounters" shows various ways people have reacted to aggressor nations. Many have taken the negative response, closed their shell like the oyster, withdrawn like the tortoise, rolled up in their spiky ball like the hedgehog, or hidden their head like the ostrich. A few, like Peter the Great and Gandhi, have resisted. Russian resistance today, though adapting Western methods, is a pattern that has been tried many times before.

In the last chapter the author draws a close parallel between our situation today and the reaction of the world to the Greeks and Romans. He does not strain the similarity. We can read their entire story of two thousand years ago from beginning to end. But we are in the middle of our own struggle and no one can say how it is going to end. He closes with this paragraph:

"After the Greeks and Romans had conquered the world by force of arms, the world took its conquerors captive by converting them to new religions which addressed their message to all human souls without discriminating between rulers and subjects or between Greeks, Orientals, and barbarians. Is something like this historic denouement of the Graeco-Roman story going to be written into the unfinished history of the world's encounter with the West? We cannot say, since we cannot foretell the future. We can only see that something which has actually happened once, in another episode of history, must at least be one of the possibilities that lie ahead of us."
—***Jack Anderson***

Miracle Play

THE SURPRISE, *by Gilbert K. Chesterton. Sheed & Ward, 63 pp., $1.50*

This is a posthumous play by a writer who half a generation ago startled the world with some vigorous writing that took sharp slashes at many of the dull and dead orthodoxies of the times. Two of his best-known works, *Orthodoxy*, and *Heretics* (Dodd, Mead and Co., 1909, 1906, respectively), provoked wide discussion in Christian and philosophical circles. He wrote with a fresh and gripping style, and injected into Christian thought many original ideas. His writing did much to clear the skies of cobwebs and restore faith in God and spiritual things.

Chesterton wrote no other plays. It is strange that he never did, for he was a dramatic writer, and I think that his style could well have adapted itself to the stage. He wrote this play six years before his death, and its publication in book form was left until after his death. It has never been presented on the stage.

It is a "miracle play." The idea that the play is meant to convey is that there is no happiness in life, nothing worth while, unless there is in the very nature of things the element of surprise. He feels that the tangible, hard, material things of life have too long held sway over the unseen, the unexpected. The puppets in the traveling show are suddenly transformed into living people and become the actors in the drama.

The play is largely a colloquy between the author and his characters. It

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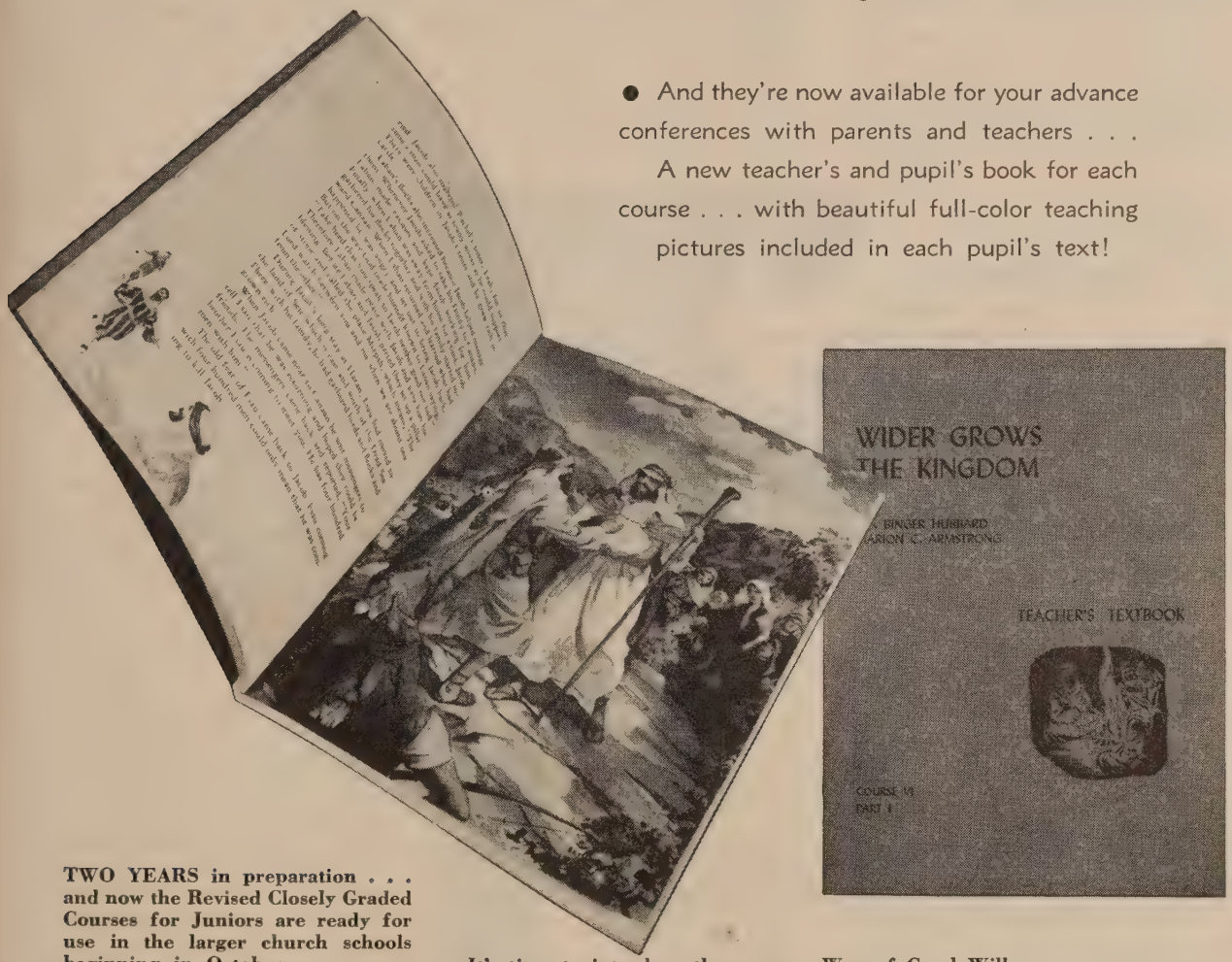

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is more a philosophical dissertation than a drama. The actors are not real. They are still puppets. He does set forth several good ideas such as the importance of music in making life pleasant and happy; and that it is the unexpected things that burst suddenly upon the scene out of the unseen world that give joy and vigor to living.

This is not a popular book, even in the best sense of the word. Very few preachers will care for it, or use it in preaching. The meanings are obscure, and with the single exception of the scene where the princess tricks Maria into obedience and thus causes the king to marry Maria instead of herself, I am at a loss as to just what Chesterton had in mind in writing the play. I read it twice before I had a ghost of an idea as to what he was driving at.

The abrupt manner in which the author brings the play to an end by sticking his head out above where the king and poet are fighting leads me to think that he himself had gotten tired of an idea that he started out well with, and that had bogged down.

To be sure, in a miracle play one largely lays aside science, law, solid reality, and relies upon magic, the unexpected, and fairies. But such a play should more conclusively deliver from the unseen world out into the everyday life something that can be grasped and built into the living of each day. This Chesterton tries to do. To me the effort falls far short of his attempt. This work is a philosophical dissertation disguised as a play.—***Sidney A. Guthrie***

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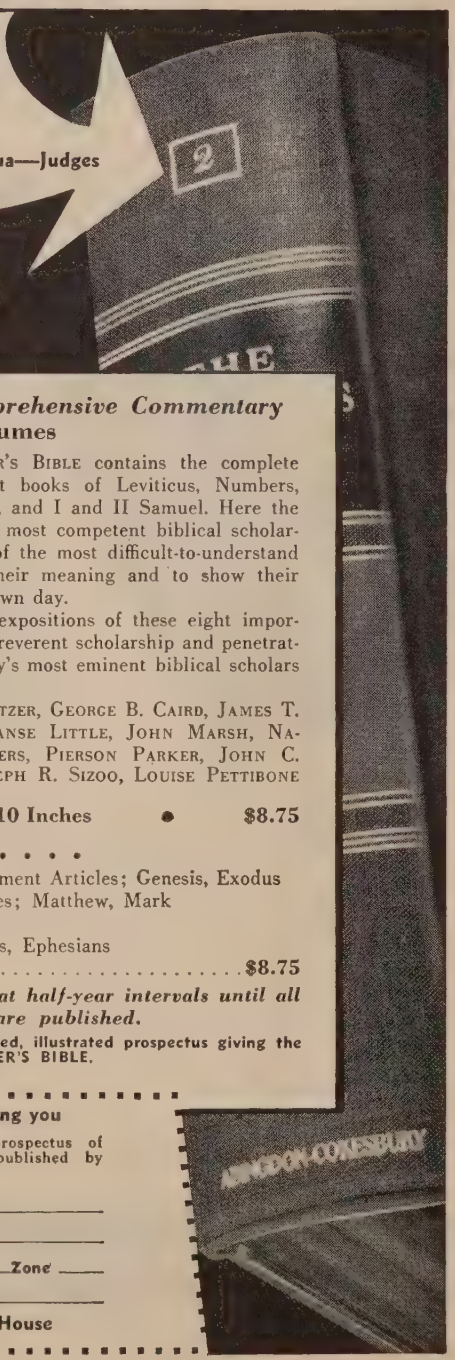

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Life offers us resources and guidance, but the nature of man is to increase his recognized necessities and desires. We need to know, with the Apostle Paul, the "secret of facing plenty and hunger, abundance and want" by setting our minds on "the things that are from above." With this balanced view, we can see the value of genuine fears and the danger of fears that are "liars."

We develop a "master plan" consisting of recognition of our identity, acknowledgment of our duty, realization of our power, and exercise of our will. We live by the "fixed star" which is Jesus Christ.

These brief meditations might well be kept by the bedside for devotional reading. They are starkly simple and have enough illustrations to help people acquire the ability to "live all of their lives."—***Randolph Crump Miller***

BOOKS BRIEFLY NOTED

REFORMATION WRITINGS OF MARTIN LUTHER, VOL. 1 (The Basis of the Protestant Reformation), *trans. by Bertram Lee Woolf. Philosophical Library, 402 pp., $6.*

This new translation presents the more important works of Luther from the year 1517 to 1520. The selection includes the Ninety-five Theses, the Exposition of the Decalogue, Creed and Lord's Prayer, the Address to the German Nobility, The Babylonian Captivity, the Open Letter to Pope Leo X, and the Freedom of the Christian Man.

These have often been presented in English before, but previous versions are out of print. This work is carefully done from the Weimar edition. The introductions are well informed and enlightening. —***Roland H. Bainton***

THE GOSPEL OF PRAYER, *by Albert Cassel Wieand. Wm. B. Eerdmans Publishing Co., 245 pp., $3.*

This conservative scholar takes twenty New Testament passages about the teaching of Jesus concerning prayer and brings them to bear upon the solution of our prayer problems today.

TREASURY OF THE CHRISTIAN WORLD, *comp. and ed. by A. Gordon Nasby. Harper & Brothers, 397 pp., $4.95*

This collection of illustrations is compiled by a man who has gleaned many volumes of the *Christian World* and the *Christian World Pulpit,* published in London for many decades. The illustrations are arranged by topics which are included in the subject index. The volume "seeks to re-kindle the old creative urge that now seems cold and black, like last night's fire."

WORLD IN THE MAKING, *by James Avery Joyce. Henry Schuman, 159 pp., $3.50*

This book tells in a clear, simple, and attractive way the story of international co-operation, giving themes in the long drama from the beginning of civilization through the workings of the United Nations, The concluding chapter is called, "Beginnings of World Government." The book would be helpful for study groups, particularly groups of young persons. More advanced material for teachers and adult students is suggested at the end of the book.

NEW LIGHT FROM OLD LAMPS, *by Roy L. Smith. Abingdon-Cokesbury Press, 252 pp., $1.75*

As Roy L. Smith, former editor of the *Christian Advocate* and a Publishing Agent of The Methodist Church, has read the *Revised Standard Version* he has found many fresh insights of the Bible that bear upon life today. In this book he takes a lesson each from most books of the Bible and reveals in a new way with his pungent style the truth to be found in these lessons.

HOW TO STUDY THE PSALMS, *by Robert T. Daniel. Fleming H. Revell Co., 271 pp., $3.*

A helpful study volume based upon an exposition of twelve Psalms considered favorites by many persons. The author is Professor of Old Testament at Southeastern Baptist Theological Seminary.

THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT, *by William Ramsay. Baker Book House, 427 pp., $4.50*

The James Sprunt lectures for 1911 in the Union Theological Seminary, Richmond, Va., reprinted by the photolithoprint process.

MORE CHILDREN'S WORSHIP IN THE CHURCH SCHOOL, *by Jeanette Perkins Brown. Harper & Brothers, 250 pp., $3.*

This book will be helpful to teachers and leaders of children's worship services. The author was long-time supervisor of the primary department at Riverside Church in New York City.

PEOPLE, PLACES, AND BOOKS, *by Gilbert Highet. Oxford University Press, 277 pp., $3.50*

Preachers ought to read more books of this kind. This one will acquaint them with some people, some places, and some books with which they have not previously become acquainted and will whet their appetites for more. Books like this stimulate a man's creative powers and enrich his store of the stuff of life and its expression through good literature. This volume is made up of radio talks about books. Oxford University Press will again sponsor Gilbert Highet's talks on radio station WQXR, beginning September 8.

FACTS ABOUT Y.M.C.A. YOUTH PROGRAM, *National Council of the Young Men's Christian Association. Association Press, 29 pp., 50 cents*

An informative, illustrated booklet about the youth program of the Y.W.C.A.

BUDDHISM AND ZEN, *by Ruth S. McCandless and Nyogen Senzaki. Philosophical Library, 91 pp., $3.75*

This is a guide for the beginner toward understanding the Zen sect of Buddhism. The book seeks to answer ten questions most frequently asked about Buddhism by people of other religions.

CHRISTIANITY, *by S. C. Carpenter. Penquin Books, Inc., 181 pp., 50 cents*

An English writer gives here a brief discussion of the development of Christianity, suggests its fundamentals, and indicates its message to the modern world. The book apparently is designed to reach the unchurched, intellectual type reader.

CHRISTIAN WORSHIP, A SERVICE BOOK, *ed. by G. Edwin Osborn. Christian Board of Publications, 598 pp., $5.*

Edited by G. Edwin Osborn of Phillips University, this volume represents a serious and comprehensive attempt to provide aid for the so-called non-liturgical churches in public worship. The book follows sound principles of worship and will help any church to achieve orderliness and intelligibility in their service. The book is divided into three parts including "Order of Services," "Material of Worship," "A Topical Index." Most scripture references are according to the *Revised Standard Version.* The calendar for the Christian year is oriented to the special needs of the Disciples of Christ, but will be quite useful to other Protestant Communions.

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Which Gospel Shall I Preach?

By C. H. WITT

(This writer is a Methodist minister of Memphis, Tennessee.)

I think it helps a preacher to sit down and just do a little thinking about the matter: "Which Gospel Shall I Preach?" Personally, I think there are more than sixteen elements in the gospel; but I am sure that I am trying to preach at least sixteen elements:

(1) My gospel is based on the New Testament conception of God. (2) My gospel is primarily about Jesus Christ. (3) My gospel begins where the apostles began. (4) It is a gospel of a personal God. (5) It begins and ends with Jesus. (6) My gospel is a gospel of the heavenly Father that Jesus tells us about, neither a spying God nor a fault-finding, critical God of the fly-by-night cults and groups. (7) My gospel shows God as a giving and forgiving God, not a grasping and censuring God. (8) My gospel is the gospel of a heavenly Father—not a tyrant God—but the gospel shown by and through and in Jesus Christ's picture of God.

But beware, do not misunderstand me. (9) My gospel is a gospel of the fact and the reality of sin, its awfulness, and the necessity of repentance and genuineness of salvation. (10) My gospel is a gospel against wrong choices. (11) My gospel is a gospel of human relationships. This means that I really pray for and expect the coming of the kingdom of God on earth eventually as a consummation, when Christ's will is really done on earth in a great measure as we feel his will is done in heaven.

(12) My gospel challenges our modern paganism represented by war, modern commerce, politics, society, and "smart set," with its rottenness. (13) My gospel is a gospel of brotherhood and unity. (14) My gospel concerns the future life. (15) My gospel also concerns heaven and hell. (16) And last of all, it concerns a judgment.

I feel Jesus did two main things: (1) He told men how to get into the kingdom of God. (2) He told men what to do after they got into the kingdom to help bring the kingdom to pass on earth.

Three Neglected "R's"

[*Continued from page 5*]

the resurrection. This dualism missed the fact that the individual does not stand alone; he always stands in responsible relationship to God and the human family. He is flesh and spirit.

Hence, as the modern religious education movement arose, we had on the one side a fundamentalism that was keen on understanding the sins of the flesh but weak in understanding the whole person in all of his relationships; and on the other hand, we had a liberalism that was strong in seeing man in his social involvements but weak in educating the whole person.

The quietist tradition of Protestantism, becoming less and less concerned with the problems of justice in society, was the logical outcome of the spirit-flesh dualism. Once you separate man's material existence from his "higher" spiritual nature, you reap disaster in education.

Perhaps the greatest task of religious education and evangelism today is to overcome in the church this fatal error; for men are quick to sense the inadequacy of an education or evangelism that makes a partial approach in terms of a religion of "pure spirit," or of intellectual improvement. The task is to learn the difference between superficial and profound approaches to the responsible person.

IV

We are now living in an extremely fruitful period of theological discussion. Christian educators have reason to be grateful that the Christian interpretation of man is being recovered. We are beginning to take a more serious view of sin, refusing to think of it as ignorance, a mere negation, or as the vestige of an animal inheritance. We are understanding better the social character of sin; for we are seeing clearer man's obligation in community, his deep entangling alliance with his fellows.

We must admit no new determinism, either by the door of behavioristic psychology or sociological teaching of the cultural lag. Every man is responsible for his own sin, and it is the whole person who sins—not just his weak flesh. The theory of sin as hereditary taint, moreover, is understood as being out of harmony with the biblical revelation. Furthermore, it is more precise to say now, as Kierkegaard said, that sin is not a negation but a position—not a defect in human nature but a turning away from the Father's love.

In this turning away, the material element of the divine image in man is lost—which is to say that man cannot earn his salvation; he cannot save himself. When he has rebelled against God, man's whole center for life is wrong. More than enlightenment of his mind or the socializing of his emotions is required for salvation.

Now, it would seem that the last statement would imply a passiveness on man's part that would be disastrous to all ideas of development that modern psychology has taught us. But response to God does not mean passivity. If we keep in mind the idea of the likeness of God in man as a matter of relationship that is never static, we see that the call of God inevitably results in the highest form of activity. It involves the whole person and stimulates all the powers of the person.

Divine action requires human response. It is a good educational axiom that the sovereign affection of the person determines the way that the interests and capacities of the person are developed. The Prodigal Son, hearing the call of his true home, gets up and returns to receive the unmerited favor of the Father.

If the Incarnation is the highest conception with which Christian educators have to work—showing us how God himself condescends to meet human interest and capacity for growth—then we have a norm for making use of the facts that modern science has discovered about man's developmental capacity.

In the Christian revelation, we take a direct look at man as he ought to be and we see his appalling need and wonderful possibility. And we think that the Christian revelation helps us to see man whole—to see man as he is in his responsible relationship to God and his fellows. What this perspective might mean for church-school program and curriculum will be the subject of the next article.

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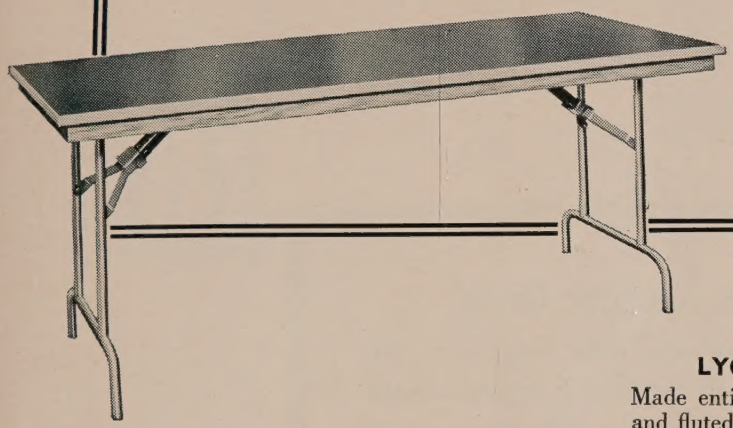

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—John Trevor Davies, in *Lord of All*
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